

✠ A Short Catechisme
for Householders.

With Prayers to the same adioyning.

Heerevnto are added vnder the Answer vnto every Question, *the prooues of the Scripture*, for euerie point of the sayd Catechisme.

Gathered by *John Stockwood*, Scholmaster of *Tunbridge*, according as they were noted in the Margin by the first Authors. For all true Christians, which desire to bring vp their Families in the feare of the Lord.

Psal. 34. 11.

Come Chylren, hearken vnto me, I wyll teach you the feare of the Lord.

✠ Imprinted at London
by *John Chartewood*.

1584.



I o the right Worship-
full, and my synguler good
freend in the Lord, M. Iohn Harte,
one of the Sherifes of the moste
noble and renowned Citie
of London.

John Stockewood, Scholemaister of Tun-
bridge, wisheth in this lyfe the aboundant
increase of all spirituall graces, and endlesse
felycitie in the lyfe to come, through
Christe our Sauour.

(.)



He time is not yet
long, neyther the yeres
many, (right worshipfull
and dearelie beloved in
the Lord) sithens we haue had it pub-
liqueslie broched in our Churches, and
generallie receyued as a principle of re-
ligion, of the blinde and simple sorte,
beleueed also & embraced of the grea-
test sorte, and wisest fooles of that ge-
neration, that ignorauce was the mo-

ther of Deuotion . The deuoute doctrine proceeding from Belzebub , the Prince of darkenesse , hatched by his Chickens the enemies of lyght, the popish shauelings , as it hath gotten no small Treasure into the Romishe coffers, and greatlie enlarged the kingdome of the triple Crowne : so hath it fowle robbed the purses of the poore popish Catholiques (a losse not greatlie to be pittied , if it brought with it no further endamage ment) and that which is more to be sorrowed , infected the soules of the ignoraunt multitude , with many a filthie and moste noysome error . For letting passe diuerse other verie dangerous , and verie damnable opinions issuing and flowing out of his heade and maister spring . VVe haue seene by too manifest and hurtfull experience , that this absurde and blockishe doctrine , hath engendred in the minds of many a foolish readines to beleecue any thing

neuer

neuer so false and impious, that pop-
pish Priestes would teach, and hath be-
sides drowned, or rather (as it were) be-
nummed them in such a senseles dui-
nes and sleepe securitie: that concei-
ning the way of saluation, which they
ought to learne onelie out of the word
of God; as well for the instruction and
comfort of their owne soules: as for the
teaching of those vnder their charge;
truely to feare & serue the Lord; they
haue no care at all; as touching them-
selues; and make lesse haie, no consci-
ence at all, of instructing of others, be-
longing to their gouernement and fa-
milye; thinking themselues styll to be
deuoute inough, so long as they conti-
nue styll ignorant inough.

And thus in deede are they wortheilie
blinded, that beleeuing not the truth;
they should credite lyes and errours;
and the same so grosse and feeble:
as that they are not onelie contrarie
vnto the flat testimonies of the word:

but also vnto naturall reason and Philosophie, in so much that it hath bene decreede by some of their Popes, that no Parentes should bring vppe their children further in learning: saue onely to haue them taught to write and reado, which priuiledge was not graūted vnto all vniuersallie: neither, but restrayned and lymitted to some certayne, fearing least training them vp in knowledge and vnderstanding of good Letters, they might growe in time to finde out the folly and vanitie of their wicked and deuillishe Religion, or rather in deede superstition, and so be brought into an hatred and contempt of the same.

Which policie I thinke they learned of the Pagan Mitylizans, who well vnderstanding, and perceyuing that common weales doe no where better florish, then where learning is had in most price and estimation: vsed to lay no other punishment vpon those nati-

ons whome they subdued, then this, namelie, that they should in no case bring vp theyr children in learning, & albeir the Papistes doo not in plaine words set downe the like prohibition; yet how neere the teaching that ignorance is the mother of deuotion rendereth heereunto there is none so simple, but he may easily gather for this principle, being once thoroughly grounded and settled in the hearts of men: it must needes quench and put out in them by lytle and lytle, all loue and regard of knowledge, (I meane godlie knowledge) which onely is to be learned out of the word of God, and without the which, all other learning in the world, is nothing but foolishnes, and rather in deed darke ignorance. But had these holy Fathers consulted with the word of God, & asked counsell at the mouth of the Lord: they should haue learned ignorance to be the mother, not of deuotion, but of error. For so dooth

12. 29

Christe our sauour, the Author of all
truth, naie, the truth it selfe, teache
the Scribes and Phariseis, the Papistes
great Grandfathers, telling them they
erre and are deceiued, not knowing the
Scriptures, nor the power of God.

12. 24

And in Mark he doth yet more plain-
lie sette downe the same, affirming
in expresse wordes, ignorance of the
Scriptures, to be the cause of errour,
saying: Are ye not therefore decy-
ued, because ye knowe not the Scrip-
tures, neither the power of God? Lea-
uing therefore these blinde bayards in
theyr wilfull blindness, and these bloo-
kisse Beetelles, in the stinking filth of
theyr deuoute ignorance, as a verie
scorne and laughing stocke vnto the
Hearthen Philosophers, which count
to erre, and to be decyued, a foule and
a great shame. Let vs, as many as re-
ioyce in deede to be true christians, ra-
ther then glorie in the bare and naked
name of christians, learne of Christe

our Maister, whose name we beare;
 that the next and readiest waye to
 come out of error and ignoraunce is
 to knowe the Scriptures, and the true
 vnderstanding, and meaning of the
 same, that thereby we may learne to
 persequer those dueties, which God
 requireth at our handes to be fulfilled,
 as well towards his Maister as tow
 wards our selves, and our neighbours.
 For GOD hath not placed vs in this
 world, to liue as we lyst, but looketh
 that we should serue him in true holi
 nes and righteousness all the dayes of
 our lyf. (not that we might not sin)
 For we are the workmanship of Eph. 2. 10.
 GOD created in Christ Iesus, unto
 good workes, which GOD hath ord
 ained, that we should walke in the same.
 We therefore which are our out
 selves for Christians, must not walke
 after the manners and customs of the
 worlde, in the lustes of the flesh, but
 fulfilling the will of the Father, and of Eph. 2. 3.
 the

Mat. 5. 16.

the minde, but our light must so shine before men, that they seeing our good workes, may glorifie our father which is in heauen. And because we should not erre nor be deceyued in seruing of God: he hath giuen vs a lawe to direct vs, to teach & instruct vs, what is pleasant and acceptable in his sight, and what he is greued at and abhorreth, without the knowledge of the which lawe, it is not possible for any man, to serue him aright.

Wherefore he commaundeth that we haue this booke of the lawe alwayes in our sight (not that we should haue it lye dusting in our houses, as the common manner is, vnderneath a payre of Tables, there to be occupied alwayes, and the other neuer, vnlesse it be to driue away good company) and not only lying before vs: but that we should continually reade in it, meditate, muse and thinke vpon it day and night. Let not this booke of the lawe (sayth God)

depart

The Epistle Dedicatorie.

depart out of thy mouth, but meditate therein day and night, that thou maist obserue and doo according to all that is written therein, for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

Heere is a flat commaundement, not from man, but from God himself (vnto whome whosoether yeeldeth not all obedience, is a ranck traitour) in which are contained many thinges woorthy the noting, as first, what is to be read: not Beuis off Hampton, Guy of VVarwicke, Robin hood, nor any other such vaine Bables; which passe the Presse more easilie, then many verie profitable and godlye writings: but the booke of the Lawe.

Secondly, with what diligēce, namely with great paine, trauaile, & earnestnes, for it is not to be done lightly & loosely, & ouer the felds (as they say) but with study and musing vpon, and that continually day and night, which
being

being well practised & followed: there
will be small time left to bestow vpon
our Carding and Dicing, our quaffing
and Carrousing, our Banqueting and
feasting, and many other vanities, in
the which many spend whole dayes
and yeeeres, naye, all theyr lyfe, and
place theyr whole felicitie, wretched
and thirle wretched Fooles and Cay-
rises, that make their ioy in that which
bringeth endlesse miserie, and set their
whole delight on that, whose ende is
nothing else, but shame and confusi-
on.

Thirdly, in this short verse, is expres-
sed the end, why we should with such
indeuout & diligence reade this booke
of the Law, to wit, not for a vaine brag
of knowledge, and to win a little com-
mendation, for that we are able to talke
some what of the wordes: but to leade
our liues and conuersations according
to the same. Fourthlie, it teacheth
what benefit we shall reape, by the
perusing
fulfyl-

fulfylling of this commaundement, &
shall not as Papiftes haue borne vs in
hand, becaufe vnto vs, of Dearth and
Famin, of foule & voreasonable wea-
ther, of warre and tumultes, of strife
and difcorde, of deceyte and falfe dea-
ling, of errour and heresie: but it shall
caufe vs to prosper, and haue good
succes in all things, that in the feare of
God we shall take in hand. Agreeable
heervnto writeth the prophet Ieremi-
ah, saying. Thus sayth the Lord, stand Iere. 6. 16.
in the wayes, and behold, and aske, for
the olde waie, which is the good waie,
and walke therin, and ye shall finde rest
for your foules. Dauid also in the first
Psalme, pronounceth him blessed, who
forsaking the counsell, waye, and seate
of the wicked, sinners, & scornful: hath
his delight in the Lawe of the Lord, &
in his law doth day & night meditate,
for such a one, sayth hee, shall be lyke a
tree platted by the riuers of waters, that
wil bring forth her fruite in due season,
whose

hn.5.39.

whose lease shall not fade, so what fo-
euer he shall doo, shall prosper. In the
new lawe we finde written. Search the
Scriptures: For in them ye thinke to
haue eternall lyfe, and they are they
which testifie of me. V Which werdes
of Christ, albeit they were cheefly spo-
ken vnto the Iewes: yet containe they
a generall doctrine for all Christians,
both commanding them to reade the
word: & shewing also that there is no
other way (I speake of ordinary wayes
which God worketh by) to attayne
vnto eternall lyfe, but by the know-
ledge of the word. And singular is the
commendation, which Paule to Ty-
mothy his deare Sonne and Scholler,

2.Tim.3.16.

17.

giueth of the Scripture, saying. The
whole Scripture is giuen by inspiration
of God, and is profitable to teache, to
improoue, to correct, & to instruct, in
righteousnes that the man of God may
be absolute. being made perfect vnto
all good workes. The same Paule wyl-
leth

let the Colossians, that the woord of Col. 3. 16.
Christe dwell plenteouſlie in them, in
all wiſdome, teaching & admoniſhing
one an other in Pſalmes and Himnes,
& ſpiritual ſongs, ſinging with a grace
in theyr hearts to the Lord. And leaſt
any man ſeeking a cloake for his owne
negligence & ynwillingnes, to exerciſe
his ſelfe according to theſe commaun-
dementes in the worde of the Lorde,
ſhould preteſt the hardnes of the ſcrip-
ture to keep and diſcourage him from
reading: the Prophet Dauid in plaine Pſal. 17. 7. 8.
wordes, taketh cleane away this vaine
and idle excuſe, where he affyrmeth,
that the Lawe of the Lord is perfect,
conuerting the ſoule, the testimony of
the Lord is ſure, & giueth wiſdom vn-
to the ſimple. The ſtatutes of the Lord
are right, and reioyce the heart, the
commaundement of the Lord is pure,
and giueth lyght vnto the eyes. As hi-
therto it hath been prooued by plente-
full testimonies out of the worde, that
all

all personnes are bound to the diligent
 reading of the same, now let vs shewe
 also by examples, that the godly in the
 ages past from time to time, have ben
 carefull to put these precepts in execu-
 tion, giuing themselves with dilhgēce
 to reade and meditate the holie Scrip-
 tures and word of God. The godlie
 King and Prophet Dauid, witnesseth
 of himselfe in many places; that he
 had his whole delyght in the Lawe of
 the Lord, amongst the which this is
 most plaine, where he sayth. O how
 I loue thy lawe. It is my meditation
 continuallie. Iosua, the vertuous and
 valiaunt Capitaine of the Lord, as he
 had an especial charge from the Lord,
 to be dilligent in the reading of his
 word, the which being a godly man:
 he no doubt most faithfullie obeyed,
 so did he also straightlie charge all the
 chyl dren of Israell, called before him a
 lytle before his death, to doo the like.

Be ye therefore of a valiant courage
 (sayth

Psal. 119. 97

Iosua. 1. 8.

Iosua. 23. 6.

(sayth he) to obserue and do all that is written in the booke of the Lawe of Moses, that ye turne not there from, to the right hand, nor to the lefte. The ^{2. Kin. 22} good King Iosiah readeth the wordes of the booke of the Lawe of the Lord vnto all his people and subiectes, and causeth them to make a couenant with the Lord, to walke according vnto all his statutes and commaundementes.

The two Disciples going vnto Emaus ^{Luke. 24.} from Ierusalem, communed and reasoned together by the waye as they went, of the thinges concerning Iesus, who ioyning himselfe vnto their companye, condemneth them of follie and dulnesse, in not beleeuing those thinges which were written of him by the Prophetes. The Chamberlaine vnto Candace, ^{Acts. 8. 37.} Queene of the Ethiopians, was busilie reading of the Prophete Isaiah, as he rode in his Chariot from Ierusalem, albeit he vnderstood not the place which he read.

raine feared God with his whole hou-
should, gaue much Almes, and prayed
18 26. God continually. The noble men and
women of Berea, receyue the word
18. 34. with all readines, and search the Scrip-
tures daily: whether those things were
17. 11. so as Paule taught them. Appolos a
10. 1. Jewe, borne at Alexandria, is mightie
in the Scriptures. Priscilla and Aquila,
are highlie commended for their great
knowledge and vnderstanding of the
word of God, being therefore com-
passed about vvith such a multitude of
testimonies and vvitnesses, in vvich
vve are expresse commaunderd dili-
gentlie to reade the Scriptures, and ha-
uing so many and plentiful examples
of Kings, of Captaines in warres, of
officers in great Princes houses, of no-
ble men & vvomen, of the meaner and
simpler sort, let vs at the length cast of
our former sluggishnes, entering euerie
one of vs into a thorow examination
of our selues, how obedient Children

we eyther haue beene, or presently are
vnto the cōmaundements of our most
mercifull & louing heauely father, and
how neerely we walke in the pathes &
steppes of the godlie men of olde time,
vvhose followers vve delight to be ter-
med for to be. If we call God our fa-
ther, & our maister, let vs performe to-
wards him the duty of sōnes & seruāts,
what is then the office of a son, & what
is the dūetic of a seruānt. I had rather
shew you in the words of the Prophet
Malachi, then in my owne. A sonne Mala. 1. 6.
(saith the Prophet Malachi) honoreth
his father, and a seruānt his maister.

VVherefore God may iustlie reason
with vs, as he doth in the self-sam place
with the Priests. If thē I be a father (as
in your daylie prayers you call me Fa-
ther) where is my honor? And if I be a
Maister (as which of you would not be
greatlie offended with him that should
charge you not to be my seruānts:)
VVhere is my feare? O ye that despise

my name? And if ye saye, wherein haue we despised thy name? I aunswere, in the forswearing & breaking of my commandementes. I haue charged you that the booke of my Lawe, neuer depart from you: but that you meditate in it daie and night, and yet scarce the thousand man of you hath the booke of my Law in his house, & they which haue it, a great many of them, for their vanities and pastimes: can neuer vse it, I haue willed you to search the Scriptures: and ye sildome or neuer looke vpon them. I haue commaunded that my vvoord dwell plenteouslie in euerie one of you: and there is fewe or none that hath any skill therein at all. Hath the Lorde as great pleasure in burnt offerings and sacrifices: as when the voice of the Lord is obeyed? Beholde, to obeye is better then sacrifice, and to hearken, is better then the fatte of Rammes. For rebellion is as the sin of Witchcrafte, and Transgression is wicked-

Am. 15.

2. 23.

wickednesse and Idolatrie: Shall I not
 visit for this contempt: or shall not my
 Soule be auenged on such a Nation as
 this, which maketh so small accounts
 of my commandements: If the Lord
 should thus reason with vs, as he most
 iustlie may doo, and should in his hote
 wrath and fearefull displeasure, call vs
 to a reckoning, for leauing so long vn-
 performed this so necessary a dutie of
 diligent reading his word: what man
 were able to stand in his sight: For as
 much then as we are plainlie instructed
 of the will of our heauely Father,
 let vs not any longer delay the ryson:
 but prepare our selues with all dili-
 gence to doo the same, least that the
 more fuller our knowledge is of the
 will of God, and the more slacke we
 care, to doo the thing which he requi-
 reth: the fuller & sorer be our punish-
 ments for our great disobedience. ¶ For
 the Seruaunt that knewe his Maisters
 will, and prepared not himselfe, nei-

Luk. 12.

ther did according to his wyll, shall be
beaten vvith many stripes. Is it not a
vvofull thing to consider, that amongst
so many hundreth thousands, that ca-
rie in outward profelsion the glorious
name of Christe; there is not the third
part, that are able to render accountes
of their Faith in Christe, which Peter
notwithstanding vvilleth euerie Chri-
stian for to be able for to do. Naie, is it
not a great deale more lamentable, that
Man the most glorious of all the crea-
tures of God; vvhome he made accor-
ding vnto his owne similitude and like-
nesse, vvhome he daylie calleth by his
vvorde, to the knowledge of saluation
in Christe. Should lyue so recheleslie
and carelesly, notwithstanding, that he
knoweth no more of this matter, then
in the verie baptisme and vnreasonable
ceremonies to be receiued.

The Lorde knoweth that there are
too many such, vvho saying, that out-
wardly they carie the shapes & coun-

tenaun-

tenaunces of men, in spirituall vnder-
standing of the heauentlie misteries, and
hidden treasures of the word of God;
can say no more, then the verie sauadg
Beasts of the field.

¶ Which great ignorance ryseth
heereof, that men stand not in awe, of
the dreadfull Maiestie of almightie
God, nor thinke it any great matter,
to leaue vndone the thing which he
neuer so earnestlie commendeth, be-
cause that albeit they haue lyued thus
long in grosse ignorance, yet thinges
concerning the worlde: goe verie well
with them, and they haue tasted of no
punishment.

¶ But O ye despisers of God his boun-
tifulnesse and patience, and long suffe-
raunce, not knowing that the bonni-
fulnesse of God leadeth you vnto re-
pentance. Yet, after our hardnes, and
heartes that cannot repent, heape vnto
your selues wrath, against the due of
wrath, and of the declaration of the

iust iudgement of God. Repent therefore, whylst it is yet called to daye, and harden not your hearts, least that you enter not into the rest of God. For heereof be ye well assured, and belecue ye this as stedfastlie, as if ye had beene in heauen, and heard it spoken of God himselfe, that without the knowledge of the word, there is no saluation.

For this hath the holy spirite of God, sette downe in most plaine wordes in the Scriptures. Faith is by hearing, and hearing by the worde of God. As many therefore as haue care to haue Faith, and so consequentlie to be saued, (for without Faith there is no saluation) must make cheefe accounts of the word of God, by which, faith commeth.

Thus much haue I spoken to mooue the ruder & ignoraunt sort: to be touched with some care, to shake of their former negligence, and to haue a vehement thyrste, and longing desire after the

The word of God, which maye assure
 them of theyr certayne and vnmoue-
 able saluation in Iesus Christe, a thing
 that euerie Christian ought to be most
 carefull of, and most perfectlie instruc-
 ted in. For what shall it profite a man,
 though he should winne the ywhole Math. 16.
 world: if he lose his owne Soule? or
 vwhat shall a man giue for a recom-
 pence of his Soule? And albeir I no-
 thing doubt, but such as feare God will
 be carefull; often to excuse themselves
 in his holie vvord, yet shall doe this
 speeche be altogether impertinent, or
 vnprofitable vnto them: considering
 that in God his most deare Children,
 there are remayning and dwelling,
 many infirmitie and imperfections,
 so long as they are compassed about
 with this flesh, and therefore neede ma-
 nie spurres and prickes to styrr them
 forward vnto their dueties, which ac-
 cording as theyr seuerall callinges are,
 in vvhich God hath placed them in:
 are

are more or else lesse in number, although the very lest, if they be doon in such sort as they ought to be, and as GOD looketh they should be, will thoroughly occupy a christia man. And were there no more but this, that God requireth of euerie one of his children, to be careful of their own saluation: yet heere our would easily appeare how necessary the reading of the word of God were, sith that: (as is before plainlie prooued) we can no other way attaine vnto the knowledge of saluation. But sith that God looketh that we should not be carefull alone of our owne saluation: but also so farre as in vs lyeth, of all those of our charge and familie, euen for their sakes also ought we the more dilligentlie to employe our studie vnto the vvorde of God, that vve may be able out of the same, to teach them howe to feare the Lorde, least that the blood of those of our charges, vvhich perish through our negligence

to instructe them, be required at our hand.

Heereof vv ere the Fathers of the olde time, verie carefull, seeking in the hearts of theyr Chyldren to plant Religion, and the feare of God in theyr youngest yeeres, that they also might taste and smacke thereof, in their hoare and graye heaires, and so lykewise deliuer ouer the same vnto theyr posterities, that by this meanes the Church of God might be from tyme to tyme, maintayned and encreased, vv hich did so long flourish and prosper; as Parents continued in the performaunce of this godlie ducie, and then began by lyttle and lyttle, to grow to ruine and decay, as they waxed wearie to teach their families to feare the Lord.

Howe Adam first trauailed and laboured heerein, I meane in planting Religion in his house and Familie: maye appeare by the custome of his Sonnes, in offeringe Sacrifice vnto the Lord,

Gene. 4. 3.
Adam.

Sheth.

en. 3. 26.

Noah.

Abraham.

en. 18. 19.

Math. 21. 15.

Lord. Many generations after him,
Religion being at decaie: it was renewed
by the godlie trauayle and diligence of
Sheth, vvhich could not otherwise be,
but by his trayning vp of those which
appertained vnto him, in the seruice of
the Lord.

The like may be said also of Noah, in
whose familie continued the true Reli-
gion, when as all the world besides was
washed away with the flood.

Abraham receiueth this commenda-
tion from God himselfe, that he knew
he would be carefull to teache his Son-
nes and household to keepe the wayes
of the Lord. The lytle Children in
the new Testament haue the wordes of
the Psalme at their fingers ende, and
haue learned aptlie to applie it vnto
Christe, singing vnto him for his wel-
come into the Temple. Hosanna the
sonne of Dauid, which prooued theyr
vertuous and godlie education, as con-
trariwise, the rude Boyes mocking of
the

the Prophet Eliah, calling him Balde ^{1. King. 2. 2}
pate; Balde pate, is a shrewde signe that ^{24.}
they were but ill instructed, and were
by two Beares torne all in peeces, for
their labour, two and fortie of them.
Cornelius the christian Captaine, fea-
reth God with all his household, which
being verie great (as maye be gathered
by his place and calling) argueth great
care in him to instruct them in Reli-
gion. Timothy from a Childe was ^{2. Tim. 3. 1}
brought vppe in the knowledge of the
Scriptures, and vnderstanding of the
word of God. If these examples shall
be quarrelled at by wranglers and iang-
lars, crying out for the maintenaunce
of their disobedience, in not instruc-
ting their Families in the feare of the
Lord; that examples prooue nothing,
albeit in deede they saye nothing, sith
that all the vertues of good men are in
holie Scripture set downe to vs to fol-
lowe, so farre as our seuerall places and
callinges require, I will, as well to stop
their

theyr mouthes, as to instruct the simpler sort of the godlie, that for want of knowledge: haue hyther to neglected this most necessarie duction, prooue the same likewise by most plaine & expresse commaundementes of the olde & new Testamēt, that when as all men shall see that there is no one duty belonging to a Christian man more plentifullic set downe in the whole Bible both by precepts commaunded, & by examples of the godlie practised, then this of teaching our chyl dren and householdes to feare the Lord: they may knowe it to be a thing which God cheeflic requirereth, and a charge that they are bound especially to performe.

Deu. 4. 9. Marke therefore what the Scripture sayth, concerning this duty. Take heede to thy selfe, & keep thy soule diligently, that thou forget not the thinges which thine eies haue scene, and that they depart not out of thine heart all the daies of thy lyfe, but teach them thy sonnes, and

and thy sonnes sonnes. Againe: These
 vvordes vvwhich I commaund thee this
 day, shall be in thine heart. Deut. 6. 6. And thou
 shalt rehearse them continuallie vnto
 thy Chyldren, and shalt talke of them
 vvhen thou tariest in thine house, and
 as thou walkest by the way, and when
 thou lyeest downe, and when thou risest
 vp. Againe: Therefore shall ye lay vp
 those my wordes in your heart, and in Deut. 11. 18.
 your soule, and binde them for a signe 19. 20. 21.
 vpon your hand, that they may be as a
 frontlet before your eyes. And you
 shall teach them your Children, spea-
 king of them vvhen thou sittest in thy
 house, and vvhen thou walkest by the
 vvay, and vvhen thou lyeest downe, and
 when thou risest vp, & thou shalt write
 them vppon the postes of thine house,
 & vpon thy gates, that your dayes may
 be multiplied, & the dayes of your chil-
 dren in the land which the Lord swa-
 re to giue them, as long as the heauens are
 about the earth.

Againe,

Againe, we reade in the Psalmes, how
 GOD established a testimonie in Ia-
 cob, and ordained a lawe in Israell,
 which he commaunded our Fathers,
 that they should teach their Children,
 that the posteritie might knowe it, and
 the Children, which should be borne,
 should stand vp, and declare it to their
 children; that they might set their hope
 on God, and not forget the workes of
 God, but keepe his commaundements.
 Againe, in the newe Testament. Ye
 fathers, prouoke not your children to
 wrath, but bring them vp in instructiō
 and information of the Lord. These
 places are suffycient to prooue, that
 which I haue taken in hand, namelic,
 that it lyeth euerie man vpon, to traine
 vp those which are his, in the feare of
 the Lord, and in the principles of chris-
 tian Religion. Wherefore letting passe
 reasons also, which might be alledged
 to perswade the same, hauing else-
 where at large handled this argument.

of

of the which there can other be sayd
to much, I am most earnestly in the
bowelles of Iesus Christe, to exhorie
all those into whose handes this my
simple labour & trouble shall come
that they would diligentlie consider
of this necessarie point, remembreing
alwayes, that they haue to deale with
G O D, and not with man, vtho
will one day call them vnto a straight
accountes, how faithfullie they haue
executed this most profitable duetie,
when as no manner of excuse shal be
admitted, for leauing vndone of the
same. Let vs therefore with speede
fraine our selues to teach our Chyl-
dren and seruants euerie daie some-
what of the feare of the Lord, out of
his holie worde, with heartie prayer
vnto God the giuer of all wisdom,
to blesse our labours to the glorie of
his name, & edifying of their soules,
whome we are by duetie to instruct,
and teach. If there shall be in our

houses and familie; any scoffing and
 scorning I sheweth, which himselfe
 disdaineth to learne; and resteth and
 flourisheth at those which doo learne.
 Let that flauthe Sonne of the bond-
 maide Hagar be turned out of doores,
 that by his example, others be not
 corrupted. God hath made vs Lords
 and Kinges ouer our owne Houses,
 vvhetherfore concerning the gouerne-
 ment of our priuate charges let there
 be remayning in vs that same good
 purpose, vvhich some time was in
 the godlie King Dauid, to reforme
 his house, that is, let vs not suffer to
 rest within our walles, any flauide-
 re, or yptouide person, or man of an
 high heart, nor decciessull person, nor
 lyar, nor wicked body; but let our eyes
 be vpon those which are faithfull
 that they may dwell with vs, & let
 those which walke in a perfect waye,
 may serue vs, let a vile person be ob-
 tained in our eyes, but let vs honour
 them

ph
 Psalm. 101.

Psalm. 15. 4.

2. A

1. A

them

The Epistle Dedicatorie.

them which feare the Lord. Such as
these, if we shall retaine (& such only
and no other, if he may knowe them:
ought a true christian to retaine) we
that find them willing to learne such
godlie lessons, as for their instruction
we are by duttie bound to teach vnto
them, that God in our families may
be honoured, and we carie alwayes
with vs, the testimonie of a good
conscience, in that, to our power we
haue traualled, to bring those vnder
our regement, sincerelie & vnfeinedlie
to feare the Lord. And heerin to fur-
ther the godlie carefulnesse of God
his children: VVhe (by they might
with more easines teach theyr fami-
lies, the principles of christian Religi-
on: haue diuers learned men (as well
of our own cōtry, as others) written
vnto many profitable Catechismes,
or Instructions, in which they haue
framed themselves according to the
capacitie, of the simpler sort, shortlie

The Epistle Dedicatorie

and plainly to set downe the cheefest
pointes of Christian doctrine, to the
great benefite and profite, no doubt,
of our houses and Families, if wee
ywoulde as carefullie and painefullie
teach them: as they haue godlie and
dilligentlie written them, the which
I hope as many as shall throughlie
weigh and ponder the things before
written (how soeuer in time past hi-
therto they haue foreflowed it) they
will heereafter labour to doe. And
to the ende the way may seeme the
more easier, and others whome it
concerneth, (I meane Parents and
householders) the more ywilling to
put in practise, which they shall see
gathered vnto their hand: I haue let
down in this Catechisme following,
godlie and faithfullie written by two
zealous and learned Preachers, the
one being at rest with God, and the
other yet lyuing, the prooues of the
Scripture, vnder the answers vnto
bne .ii. A cuery

euerie Question, according as they
 were noted in the Margin, that to-
 gether with the principles and cheefe
 points of doctrine, the godlie also in
 one sight and view may haue the te-
 stimonie of the worde to confirme
 the same, that the aduersaries mou-
 thes may be stopped, when as they
 shall not be able to gaine say the doc-
 trine, which they shall see confirmed
 by so manifest witnesses of the word,
 and the godlie themselves haue store
 of sentences of Scripture to acquaint
 the tender middes of their sonnes, &
 children withall. This my traualle
 (such as it is) I Dedicate and offer
 particularlie vnto your worship, for
 a newe yeeres giste, vnto whome (in
 the Lord) I am many waies greatlie
 beholding, and I present it together
 with you, vnto all God his children
 generallie, that are in deed true Cor-
 nelians, that is to say, haue a longing
 desire to haue (not only themselves)

but also their whole families, to serue
 & feare the Lord, nothing doubting,
 but that you for your part, according
 to the true zeale which you haue vnto
 God his truth (the which I pray
 to be daily more and more increa-
 sed in you) will be carefull to traine
 vp your Families in the knowledge
 of God his Religion, which duty
 you know so often & earnestly by God
 himselfe to be commaunded. The
 booke I doubt not, shall be the more
 welcome vnto you, for that it was
 first published, by two of God his
 deere children, of the which the one
 not many yeeres since departed, was a
 familiar freend of yours, & the other,
 of the hartie good will, that you beare
 vnto all godlie labourers in Christe
 his vineyard; being a faithfull and
 painefull workman, at this day in his
 Haruest, you cannot but also in relie-
 loue. Giue me leaue therefore I pray
 you, in their names to Dedicate this
 booke

booke vnto you, whose paines and
trauaile hath beene most therein, my
labour stretching no further heerein,
then to the writing out of the places
of Scripture, by them noted to my
hand, the which notwithstanding I
humblie request your Worship to
take in good part, as an vnfeined to-
ken of duetiful good will and thank-
fulnesse, vnto such time as God shall
giue occasiō, that I may present you
with some gift of mine owne, whom
I praie, long to blesse and preserue
you and all yours, in all good
and godlie exercises. From

Tunbridge this first
of Ianuarie.

1580.

¶ Your worships in the
*Lord, much bounden and to be
commaunded, John Stockwood.*

booke vnto you, whose paines and
 trouble hath bene most therein my
 labour thinking no further herein
 then to the writing out of the booke
 of scripture, by them noted to my
 hand, the which notwithstanding I
 humblye respect your Worshipp to
 take in good part, as an vnto
 ken of due thankfull good will and thank-
 fulness, vnto such time as God shall
 give occasion, that I may present you
 with some gift of mine own, wherein
 I praye long to please and please
 you and all yours, in all good
 and godlie exercises. Amen

I praye for this life
 of Iohanne
 1580
 Your worship in the
 Lord, Iohn 2nd
 Iohn 2nd

To the godly Christi- an Reader.



The Author of the E-

pistle vnto the Hebrewes,
earnestly requeirith the dili-
gence and ignorance of the
people of the Jewes vnto
whome he writeth, for that

Heb. 5.12.

wheras concerning the time, they ought to
haue bene Teachers: yet they needed againe
to be taught the fyist principles of the word
of God: and were become such as had neede
of Mylke, and not of strong meate. The lyke
fault synbeth Paule with the Corinthians, to
whom he reporteth, that he could not wright
as vnto spiritual men, but as vnto carnal,
euen as vnto babes in Christe, and therfore
sayth: that he gaue them Mylke to drinke,
and not meate, because they were not able to
beare it.

1. Cor. 3. 1, 2.

I woulde the state of our tynes
(most gentle Christian Reader) were not
subiect to the lyke, or rather farre greater re-
prehension. that leauing the doctrine of the
beginning of Christe, we might be ledde for-
warde vnto perfection, not laying againe the
foundation of repentance, from dead works,
and of faith towards God, of the doctrine of
Baptisme, and laying on of handes, and of
the resurrection from the dead: and of eter-
nall iudgement, as the afozenamed wrighter

Heb. 6. 1, 3.

vnto

unto the Hebrewes in his Epistle speaketh.

But alas our great ignorance of the verie fyrst pointes of faith, and easiest principles of Chyistian religion, reigning almoste in euerie man: proclapmeth our case to be so far worse then theirs, as this euill hath creopen further, and taken place in the more chiefe and higher members of our Church. For albeit in that age there dwelled in the common sort some ignorance, even of the most playnest matters of doctrine: yet, neyther can I fynde by reading, neyther by any likely coniecture gather, that there were then any Ministers so simple: that they neede to learne the fyrst groundes of Religion, which notwithstanding, our Church hath to lamentable experience of. It is not therefore much to be marvelled at, if in the same and simple multitude, there be found so great ignorance. When as those which occupy the roomes of Teachers: must themselves be dytuen to learne Catechismes, who if they had lyued in the primitive age, should have bene so farre off from climbing in the highest functions in the Church, that yf they had learned perfectlie their Catechisme: they should have gone scarce any further then the Church porch. And as there hath bene good order taken for the bringing of such ignorant persons (the verie blottes and stains of the Ministerie) to farther knowledge, that they should learne the Catechisme of that word

the

thy and public learned man, our owne Countreyman: so I would wish, that such for their grosse ignorance they cannot be removed, the which (notwithstanding they ought for to be) they might be called together with their ignorant shepe, to a more freight and diligent accountes and reckoning, howe they haue profited: and that according to their negligence: they might be sharpe and leuerellie confuted: which thing doubtless be more duellie executed: there is in many but small hope: to growe to any commendable Christian knowledge. For as that Scholemaster which God commandeth his scholars: saying: learne this, learne this, learne this, and neuer calleth to accountes howe it is leached: more assure him selfe that his scholars shall haue but a slender regard to be perfect in that which he commanded, because they hope it will neuer be required at their handes: euen so it fareth with these ignorant Ministers, and they are as blinde flockes, that they shall remaine in their thicke darkenesse of ignorance, in Articles of saluation, because they thinke they shall neuer be examined how they haue profited.

Great paines hath bene taken, by sundrie noble men of our Countrey, to write necessary Instructions, in the grounds of Religion, for the edifying of the Synagoge, but alas, how small is the number of those which traualle to reach theyr Families the same:

Therefore: God be praised, that these

Math. 10. 33

Those fewe also that take paine this waye,
being so scorned and contemned of others:
that it causeth them many tymes according
to the infirmities which reigneth in man, that
shoulde not be, to be ready to give ouer all.
But let it not at all (gentle Reader) dis-
courage thee, though thou be laughed at, and
mocked of the wicked worldlings for doing
thy duetie: God hath commaunded thee in
many places to Catechise and Instruct those
of thy charge in the knowledge of his worde,
(as I haue plentifullye proued in the p[re]face
before going; and largelie also else where)
be not thou therefore ashamed to performe
this because of men. For those which in re-
gard of men be ashamed of Christe, or of any
duetie which he hath commaunded: he wyl
likewise deny them before his father in hea-
uen. Many be the perswasions that partlie
an home enemie, which thou softrest daylie
in thine owne bosome (I meane thine owne
corrupt fleshe) partlie the wicked and vaine
world, partly thine old sworn aduersarie the
Deuill, bothe can and wyl vse vnto thee, to
cause thee to forslowe this profitable and
necessarie duetie: but in this respect (on Gods
behalfe) I praye thee to imitate the deafe
Adder, stop thine eares, that thou heare not
the voice of these Charmers, charme they ne-
uer so wisely. The great ignorance of Gods
his word, which ouerfloweth almost in every
family, argueth the necessitie of Catechi-
sing, the commaundements of God: bindeth

to the doing of it, and the practising of it amongst thy family in the feare of the Lord, will after a little triall, bring such commodity with it, by the profiting of thy householde, in the foundation of true godlines to thy great comfort; if thou be a right Cornelian, that is; one that hast a longing desire to feare the Lord, with all those of thy charge, that it shall neuer a whit grieue or repent thee to go daylie forward in this most Christian exercise. Dispayre not of seeing the verie meanest vnder thy gouernement to reape by thy trouble this way some knowledge, for it were not hard to bring examples out of both very worshipfull, and also godlie knightes, and Gentlemens houses where, by this daylie and diligent custome of teaching their families, the principles of Religion, the scrip Shepherdes, and simple Ritchen Wopen, and Maydens, haue bene brought to be able to giue a reasonable accounts of their faith. What a spurre therfore ought this to be to picke forward those that haue the charge by profession, to teach and instruct youth, and haue also choise of ripe and toward wits to traine them vp in their youth, by diligent Catechising in the noulture and information of the Lord, which matter albeit it be very well by Lawes and ordinaunces prescribed for, yet I feare me it is of many Scholemasters but slenderly regarded, wherefore I would wish that it were made a Statute for all Teachers of youth, that they might be bound

bounde to instruct them in the knowledge of
 God, as well as in other learning: according
 as it is writtē in expresse wordes: I have
 bounde in one of the Statutes of the Schole
 of Cambridge, which I thinke nor canesse
 here to set downe, as well that it maye ap-
 pear what care the worshipfull founder, and
 gouerners of that Schole had, and also haue
 for the goodlie bringing up of youth: as also
 that the example maye be as a good president
 to manye all other which haue the oversight
 and charge of Scholes: vnto the like Chri-
 stian care and forwarde. These therefore
 are the wordes of the Statute: I wyll, that
 the Scholemaster be such a one, as shall be
 found to haue right vnderstanding of God his
 true Religion, and wyl see soorth by publique au-
 thoritie. Wherevnto he shall styrre and moue
 his Schollers: And also shall prescribe to them
 such sentences of holie Scripture, as shall be
 most expedient to induce them vnto godlines:
 which thing although they haue no Sta-
 tute. I pray God to graunt vnto all Scholes
 masters of conseruance for to doo: And to re-
 turne againe vnto the goodle Reader, for
 the easing of thy paines: I haue entreated on
 the labours of others, not doubting in this
 respect of theyr pardon and liking: and haue
 let downe in this Catechisme following the
 promise of the Scripture vnder the name
 were vnto theie Question, according as I
 founde them notes in the margin, notwithstanding
 I woulde conceipt the goodle remembrance of
 others

To the Reader.

others in this kinde , or propound this as a
rule whereunto others should be bound: but
that it might be an helpe vnto thee in the pri-
uate instruction of thine householde , that to-
gether with the doctrine they might without
any great paine , haue also the prouers of the
swoyde , for the same , which if by vsing thou
finde beneficial for the edifying of thy charge:
give God the prayse and glorie , who mo-
ueth godlie men daylie to trauaile , for
the profite of his Church, praying
him continuallie to increase
theyr number.
(.)

Thy poore Brother in
Christe. *Iohn Stockwood.*



A necessary Catechisme,
contayning a declaration of the
true way to life euerlasting. VVith
the proones of the holy Scripture, for
euerie point of the same. Verie meete
to be knowne of euerie one, before
they be admitted to the
Lords Supper.

Question.

WHat is the cheefest thing, which e-
uerie one ought to be most carefull
of, as long as they liue?

Answer.

Euery one ought to be most carefull
of these two pointes:

First and chæflic, how we can be sa-
ued in the (a) day of iudgement, befoze
Gods iudgement seate, and so (b) come
to lyfe euerlasting.

Secondly, how to (c) liue according
to God holy will, during our lyfe. In
which two points wholie standeth the
glozy of G D D, so much as of man
ought to be sought for.

Prooues out of the word of God,

^a
For what shall it profite a man, If the soule
B. i. though be so peria-

Two thinges
to be
sought for of
all Christi-
ans.

A necessary Catechisme

ous a thing, then ought we to haue a speciall care for the saluation of it.

though hee should winne the whole world, if he lose his owne soule? Or what shal a man giue for recompence of his soule? Math. 16. ver. 26.

Receyuing the end of your Faith, euen the saluation of your Soules. 1. Pet. 1. ver. 9.

We must be careful to seeke the kingdom of God, which is life euertlasting, and shalbe giuen to as many as shall be saved in the day of iudgment.

b

But seeke you first the kingdome of God, and his righteousness, and all these things shall be ministred vnto you. Math. 6. ver. 33.

Then shall the King say vnto them on his right hand: Come ye blessed of my Father, inherite ye the kingdome prepared for you, from the foundations of the world. Math. 25. ver. 34.

We must leade our liues according to the will of God reuealed in his word.

c

That we bring deliuered out of the handes of our enemies, should serue him without feare, in holynesse and righteousness all the daies of our life. Luke. 1. ver. 74. 75.

As he hath chosen vs in him, before the foundation of the world, that we should be holy, and without blame before him in loue. Ephe. 1. 4.

For

For we are his workmanship created in Christ Jesus vnto good workes, which God hath ordained, that we should walke in them. Eph. 2. 10.

But as he which hath called you, is holy, so be ye holy in all maner of conuersation. 1. Pet. 1. 15.

Question.

How can we know this, how we are discharged before Gods iudgement seate?

Answer.

We can neuer know how we be discharged before the iudgement seate of God, vntyll such tyme as we knowe our owne (a) miserable estate, by reason of the greatnes of our sinnes, and the horrible punishment which we deserve for them.

Howe to knowe how we be discharged before the iudgement seat of God.

Proues out of the word of God.

a

Now when Jesus heard it, he said vnto them: The whole need not a phisition, but they that are sicke. Math. 9. 12

But goe ye, and learne what this is, I will haue mercy and not sacrifice: for I am not come to call the righteous,

15. 11.

ous,

We must first knowe our selues to be sicke, before we can seeke to the phisitian: we must first seeke the burden of

A necessary Catechisme

our finnes,
before we
can haue
care to haue
them dis-
charged.

ous, but the sinners to repentance.
Math.9.13.

This is a true saying, and by all
meanes worthy to be receyued, that
Christe Iesus came into the world to
saue sinners, of which I am chiefe.
1.Tim.1. 15.

Come vnto mee, all ye that are
weary and laden, and I will ease you.
Math.11.28.

Question.

*How doest thou knowe the greatnesse
of thy sinne, and the horrible punishment
due to the same?*

Answer.

Where wee
maye learne
the greatnesse
of our sinne.
The greatnesse of my sinne, and the
horrible punishment thereof, I know
by the (a)lawe of God, (b) rightly vn-
derstande: the sum whereof is contay-
ned in the ten commaundements.

Prooues out of the word of God.

a

By the lawe,
wee attayne
to the true
knowledge
of our sinne.
Therefore, by the works of the lawe,
shall no fleshe be iustified in his sight:
for by the lawe cometh the know-
ledge of sinne. Rom.3. 20.

What

for Housholders.

What shall we say then? Is the law sinne? God forbid. Nay, I knew not sinne, but by the lawe: for I had not knowne lust, except the lawe had said: Thou shalt not lust. Rom. 7. 7.

But sinne tooke an occasion by the commaundement, and wrought in me all manner of concupiscence: for without the lawe, sinne is dead. Rom. 7. 8.

For I once was a liue without the lawe: but when the commaundement came, sinne reuiued. Rom. 7. 9.

But I died: and the same commaundement, which was ordained vnto lyfe, was found to be vnto mee vnto death. Rom. 7. 10.

For sinne tooke occasion by the commaundement, and deceyued mee, and thereby slew mee. Rom. 7. 11.

Wherefore the lawe is holy, and the commaundement is holy and iust, and good, &c. Rom. 7. 12, &c.

Moreouer, the lawe entred therupon, that the offence should abound: neuertheless, where sinne abounded, there grace abounded much more. Ro. 5. 20.

Wherefore then serueth the lawe?

B. ij. It

A necessary Catechisme

It was added, because of transgression, &c. Galat. 3. 19.

For I once was a line without the lawe; but when the commaundement came, sinne reuiued. Rom. 7. 9.

Question.

Rehearse the ten commaundements?

Answer.

GOD spake all these wordes, and sayde: I am the Lord thy GOD, which brought thee out of the lande of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods but me,

2 Thou shalt not make to thy selfe any grauen Image, nor the lykenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth, thou shalt not bowe down to them nor worship them: for I the Lord thy God am a ielious God, & visit the sins of the fathers vpon the childre, vnto the third & fourth generation of them that hate me. And shew mercy vnto thousandes, in them that loue me, & keep my commaundements.

3 Thou

my. 27. 251.
73. 442.

3 Thou shalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltles that taketh his name in vaine.

4 Remember thou keep holy the Sabaoth day: Six dayes shalt thou labor & do all that thou hast to do. But the seueth day is the Sabaoth of the Lord thy God: In it thou shalt do no maner of worke, thou & thy sonne, and thy daughter, thy man seruauant, and thy maide seruauant, thy cartell, and the straunger that is within thy gates. For in sixe dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day and hallowed it.

5 Honour thy Father and thy Mother, that thy dayes maye be long in the lande, which the Lord thy God giueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

A necessary Catechisme

10. Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbors vvife, nor his man seruant, nor his mayde, nor his Oxe, nor his Ass, nor any thing that is his.

Question.

What is the first commaundement?

Answer.

1. Thou shalt haue none other Gods but mee.

Question.

What is the meaning of this commaundement?

Answer.

*Four
things co-
maunded in
this precept.*

The Lord God straightly chargeth vs in this first commaundement, that we worship God alone, which worship standeth in foure pointes. First, that we (a) loue God aboue all. Secondly, that we (b) feare God aboue al. Third, lie, that we make our prayers to (c) none, but to God. Fourthlie, that we (d) acknowledge God alone to be the guider, and gouernoꝝ of all things: (e) of whome we receyue all the benefits that we haue, and therefore that (f) we trust and stay vpon him alone.

Prooues

Prooues out of the word of God.

a

He that loueth Father or Mother, more then mee, is not worthy of mee. And he that loueth Sonne or Daughter, more then mee, is not worthy of mee. Math. 10. 37.

We muſt ſet the loue of God be- fore al thinges, be they neuer ſo deere vnto vs.

But the thinges which were baun- tage vnto mee, the ſame I counted loſſe for Chriſtes ſake. Philip. 3. 7.

Yea, doubtleſſe I thinke all thinges but loſſe, for the excellent knowledge ſake of Chriſte Jeſus my Lord, for whome I haue counted all thinges loſſe, & do iudge them to be dung, that I might win Chriſte. Phi. 3. 8.

b

A ſonne honoureth his Father, and a ſeruaunt his Maſter: If then I be a Father, where is mine honour? If I be a maſter, where is my feare, ſayth the Lord God of Hoſtes vnto you, O Prieſtes that deſpiſe my name: And ye ſaye, wherein haue we deſpiſed thy name. Mala. 1. 6.

God muſt be feared a- boue all.

Feare ye not them which kyll the body,

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body, but are not able to kyl the soule :
but rather feare him , which is able to
destroie bothe body and soule in hell.
Math. 10. 28.

The Lord
is only to be
called vpon.

Who soener shall call vpon the name
of the Lord, shall be sau'd. Rom. 10. 13.

God giueth
both and
ruleth all
things.

Whatsoever pleased the Lord, that
dyd he in heauen and in earth, in the
sea, and in all the depth. Psal. 135. 6.

The eyes of all waite vpon thee, and
thou giuest them meate in due season.
Psal. 145. 15.

But our God is in heauen, he doeth
whatsoever he will. Psal. 115. 3.

We haue all
good things
from God.

Euery good giuing, & euery perfect
gift is from aboue, & cometh downe
from the Father of lights. Ia. 1. 17.

Our trust
and staye

Thus sayth the Lord, cursed be the
man that trusteth in man, and maketh
fleshe his arme, and withholdeth his
heart from the Lord. Iere. 17. 5.

Who be vnto them that goe downe
into Egypt for helpe, and staye vpon
horses,

for Householdiers.

horses, and trust in Charets, because they are many: and in horsemen, because they be verie strong, but they looke not vnto the holie one of Israell, nor seeke vnto the Lord. Esai. 31. 1.

For because thou hast trusted in thy woorkes, and in thy treasures: thou shalt also be taken, and Chamos shall goe for thee into captiuitie with his Princes, and his Princes together. Ierc. 48. 7.

Question.

What is the second commaundement?

Answer.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue, &c.

Question.

What is the meaning of this commaundement?

Answer.

In this second commaundement, be contained three thinges.

First, that we should not (a) thinke God to be like either man or woman, or any other thing, & therfore that we make no Image of God in any case.

Second,

must be on-
ly in God.

Three thin-
ges contay-
ned in this
precept.

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- 2 Secondly, that we make no Image of any other thing, eyther to (b) wor^{sh}ippe the Image it selfe, eyther God, Saint, or Angell, by the Image: neyther yet to this end, to be the (c) better put in minde of God by the Image.
- 3 Thirdly, that we wor^{sh}ip not God in any other (d) outward wor^{sh}ip, according to our owne fantasies, but (e) as God commaundeth vs in his word.

Prooues out of the word of God.

God is lyke
neither man
nor woman
nor any o-
ther thing,
and therefore
wee must
make no I-
mage of
God in any
case.

Take therefore good heede vnto your selues: for ye sawe no Image in the daye that the Lord spake vnto you in Horeb, out of the middes of the fyre. Deu. 4. 15.

What ye corrupt not your selues, and make you no grauen Image, or representation of any figure: whether it be likenes of male or female. Deu. 4. 16.

The likenes of any beast that is on earth, or the likenes of any feathered fowle that lieth in the ayre. 17.

Or the lykenesse of any thing that creepeth on the earth, or the lykenesse of

of any Fiſhe that is in the waters be,
neath the earth. 18. &c.

For as much then as we are y^e gene-
ration of God, we ought not to thinke
that the Godhead is lyke vnto golde,
or ſiluer, or ſtone grauen by arte, and
the inuencion of man. Acts. 17. 29.

No man hath ſeen God at any time:
ſaue the only begotten ſonne, which is
in the boſome of the Father, he hath
declared him. Iohn. 1. 18.

Who onely hath immortality, and
dwelleth in the light that none can at-
taine vnto, whome neuer man ſawe,
neither can ſee, vnto whome be hono^r &
power euerlaſting. Amen. 1. Tim. 6. 16

No man hath ſeen God at any time.
If we loue one another, God dwel-
leth in vs, and his loue is perfect in vs.
Iohn. 1. 4. 12.

To whome then will ye liken God?
or what ſimilitude will ye ſet vp vnto
him? Eſai. 40. 18.

To whome now will ye lyken me,
that I ſhould be like him, ſayth the ho-
ly one? Eſai. 40. 25.

To whome will ye make me like, or
make

make me equall, or compare me; that
I should be lyke him. Esai. 46. 5.

b

We must
make no
manner of
Image to
worship.

We shall make you none Idols, nor
grauen Image, neither reare you vp
any pyller, neyther shall you set any
Image of stone in your land, to bowe
downe to it: for I am the Lord your
God. Leuit. 26. 1.

But ye shall ouerthrow their Altars,
& breake theyr Images in peeces, and
cut downe theyr groues. Exo. 31. 34.

(For thou shalt bowe downe to no o-
ther God, because I Lord, whose name
is ielous, is a ielous God.) Exo. 34. 14.

Least thou make a compact with the
inhabitauntes of the lande, and when
they goe a whooring after theyr Gods,
some man call thee, and thou eate of
his sacrifice. Exo. 34. 15.

Take heede vnto your selues, least
ye forgette the couenaunt of the Lord
your God, which he made with you, &
least you make you any graue image,
or lykenesse of any thing, as the Lord
thy God hath charged thee. Deu. 4. 23.

Confounded be all they that serue gra-
uen

nen Images, and that glory in Idols:
worship him all ye Gods. Psa. 97. 7.

They serued they Idols, which turned to they ruine. Psa. 106. 36.

None considereth in his heart, neyther is there knowledge nor vnderstanding to saye, Shall I bowe to the stocke of a tree? Esa. 44. 19.

Be it knowne to thee, O King, that we will not serue thy Gods, nor worshippe the golden Image which thou hast set vp. Dan. 3. 18.

c

What profiteth the Image: for the maker thereof hath made it an Image and a teacher of lyes, though he that made it, trust therein, when he maketh dumbe Idols. Abac. 2. 18.

Idolles are
lyes and
vanitie, and
therfore are
not to be
made, to put
vs in remembrance
of
God.

But altogether they dole, and are foolish: for the stocke is a doctrine of vanitie Ierem. 10. 8.

Euery founder is confounded by the grauen Image: for his melting is but falsehood, and there is no breath there in. Ierem. 10. 14.

They are vanitie, and the worke of errors: in the time of they visitation they

they shall perishe. Iere. 10. 15.

The portio of Iacob is not like them,
for he is the maker of all things, & Iſ-
rael is the rod of his inheritaunce: the
Lord of hostes is his name. Ier. 10. 16.

b

God is to
be worship-
ped in spirit
and trueth,
and not ac-
cording to
our fantasie.

But the howze commeth, and now
is, when the true worshippers shall
worship the Father in spirit & trueth:
for the Father requireth euen such to
worship him. Iohn. 4. 23.

God is a spirite, and they that wor-
ship him, must worship him in spirite
and trueth. Iohn. 4. 24.

But in vaine they worship me, tea-
ching for doctrines, mens preceptes.
Math. 15. 9.

Wherefore the Lord sayde: Because
this people come nere vnto me with
theyr mouth; and honour me with
theyr lippes, but haue remoued theyr
heart farre from me, and theyr feare
toward me, was taught by the pre-
ceptes of men. Esai. 29. 13.

Wherefore, behold, I will againe doe
a meruailous worke in these people,
euen a meruailous worke, and a won-
der:

der : for the wisdom of theyr wise
men shall perishe, and the vnderstand-
ing of theyr prudent men shall be hid.
Ela. 29. 14.

God is to
be worship-
ped onely in
such sort as
himselfe in
his worde
command-
eth.

Therefore, whatsoeuer I command
you, take heede you do it: thou shalt
put nothing thereto, nor take ought
therefrom. Deut. 12. 32.

Take heede therefore, that ye do as
the Lord your God hath commanded
you: turne not aside to the right hand,
nor to the left. Deut. 5. 32.

But watke in all the waies which the
Lord your God hath commanded you,
that ye may liue, and that it may gee
well with you, and that you may pro-
long your dayes in the land which ye
shall possesse. Deut. 5. 33.

Everie worde of God is pure: he is
a shelde to those that trust in him.
Pro. 30. 5.

But nothing vnto his wordes, leass
he reproue thee, and thou be found a
liar. Pro. 30. 6.

Only be thou strong, & of a most va-
liant courage, that thou mayst obserue

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and do according to all the lawe which
Moses my seruants hath commanded
the: Thou shalt not turne away from
it to the right hand, nor to the left, that
thou mayest prosper whether soeuer
thou goest. Iosa. 1. 7.

For I protest vnto euery man that
heareth the wordes of the Prophecie of
this booke: if any man shall adde vnto
these things, God shall adde vnto him
the plagues that are wrytten in this
booke. Apo. 22. 18.

And if any man shall diminish of the
wordes of the booke of this Prophecie,
God shall take away his parte out of
the booke of life, & out of the holy Cit-
tie, and from those thinges which are
wrytten in this booke. Apo. 22. 19.

Question.

What is the third commaundment?

Answer.

3 Thou shalt not take the name of
the Lord thy God in vaine, &c.

Question.

What is the meaning of this commaun-
dement?

Answer.

God

for Houſholders.]

God chargeth vs in this thyrd com-
maundement, theſe three thinges.

First, that we vse with (a) moſt hie re-
uerence the name of God, whenſoener
we either ſpeake, or thinke vpon him.

Secondly, that we neuer blaſpheme
the name of God, by (b) Conſuring,
Witchcraft, Sorcery, or Charming, or
any ſuch lyke: neyther by curſing nor
banning.

Thirdly, that we neuer (c) ſwear by
the name of God in our eſmon talke,
although the matter be neuer ſo true:
But onely where the (d) glory of God
is ſought: or the ſaluation of our Bre-
thren: (e) or alſo befoze a Magiſtrate,
in witneſſing the trueth, when we are
thercunto lawfully called. In which
cauſes we muſt (f) only ſwear by the
name of God. But as for (g) Saints,
Angelles, (h) Knde, Boke, Croſſe,
Paſſe, or any other thing, we ought in
no caſe by them to ſwear.

Prooues out of the word of God.

If thou wilt not keepe and do all the
C. ij. wordes

These things
ges to be
observed in
this precept

1

2

3

We must
with great

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reuerence &
care, vnto the
name of
God.

wordes of this Lawe, that are witten
in this Booke, and feare this glorious
and fearefull name, THE LORD THY
GOD, Deut. 28. 58.

When the Lord will make thy pla-
gues wonderfull, and the plagues of
thy seede, euen great plagues and of
long continuance, and soze diseases,
and of long duraunce. Deu. 28. 59.

O Lord our Lord, how excellent
is thy name in all the world: Which
hath set thy glorie aboue the heauens.
Psal. 8. 1.

There is none lyke vnto thee, O
Lord: thou art great, and thy name is
great in power, Iere. 10. 6.

Now therefore our God, we thanke
thee, and prayse thy glorious Name.
1. Chro. 29. 13.

b

The name
of God is a-
bused by
confuring,
witchcraffe,
cursing, bla-
sing, blas-
pheming, &
such lyke.

Let none be found among you, that
maketh his sonne or his daughter to
goe through y^e fire, or that vseth witch-
craft, or a regarder of tymes, or a mar-
ker of the flying of fowles, or a so-
cerer. Deut. 18. 10.

O, a charmer, or that consaileth with
spirites,

ſpirites, or a ſouthſlayer, or that aſketh counſaile of the dead. Deut. 18. 11.

For all that do ſuch things are abominatiō vnto the Lord, & becauſe of theſe abominations, thy Lord thy God doth caſt them out befoze thee. Deu. 18. 12.

And when they ſhall ſay vnto you: Enquire of them which haue a ſpirite of diuination, and at the Southſlayers which whiſper and murmur: Should not a people enquire at they? GOD: from the liuing to the dead? Eſa. 8. 19.

But theſe two things ſhall come to thee ſuddainly on one daye, the loſſe of chyldren and widdowhead: they ſhall come vpon thee in theyr perfection, for the multitude of thy diuinations, and for the great aboundaunce of thine inchauntments Eſa. 47. 9.

And I wyl come nere to you to iudgment, and I will be a ſwift witnes againſt the Southſlayers, & againſt the adulterers, & againſt falſe ſwearers, & againſt thoſe that wrongfully keepe backe the byzelinges wages, and bere the widdow, and the fatherleſſe, & oppreſſe the ſtraunger: and feare not me,

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sayth the Lord of hostes, Mala. 3. 5.

Then certayne of the bagabound
Iewes, *Exorcistas*, tooke in hand to
name ouer them which had euill spi-
rites, the name of the Lord Iesus, say-
ing: we aduise you by Iesus whome
Paul preachteth. Acts. 19. 13.

And the man in whome the euyl spi-
rite was, ran on them, and overcame
them, and preuailed against them, so
that they fled out of that house, naked
and wounded. Acts. 19. 16.

Moreover, the works of the flesh are
manifest, which are adultery, fornication,
uncleannes, wantonnes. Ga. 5. 19.

Idolatry, witchcraft, hatred, debate,
emulations, wrath, contentions, sedi-
tions, heresies. Gal. 5. 20.

Envy, murders, drunkennes, glutton-
ry, & such like, wherof I tel you before,
as I also haue tolde you before, that
they which do such thinges, shall not
inherite the kingdome of God. Ga. 5. 21

Woe must
not sweare
in our com-
mon talke.

C
But I saie unto you, sweare not at
all, neyther by Heauen, for it is the
throne of God, Math. 5. 34.

For yet by the earth, for it is his foot
stole: neither by Ierusalem, for it is
the Cittie of the great King. Mat. 5. 35.

Neither shalt thou sweare by thine
head, because thou canst not make one
haire white or blacke. Math. 5. 36.

But let your communication be,
yea, yea: nay, nay. For whatsoever
is more then these, commeth of euill.
Math. 5. 37.

But before all things, my brethren,
sweare not, neither by heauen, nor by
earth, nor by any oath: but let your
yea, be yea: and your nay, nay, least ye
fall into condemnation. Iam. 5. 12.

d

Now therefore, I pray you sweare We may e
sweare wh
God may
be glorified
by our oath.
vnto me by the Lord, that as I haue
shewed you mercy, ye will also shewe
mercie vnto my Fathers house, and
giue me a true token. Iosu. 3. 12.

Now I call God to record vnto my
soule, that to spare you, I came not as
yet to Corinthus. 2. Cor. 1. 23.

The God, euen the Father of our Lord
Jesus Christ, which is blessed for euer
more, knoweth that I ly not. 2. Co 11. 31

C. liij. Now

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Now the thinges which I write vnto you, behold, I witnesse befoze God, that I lie not. Gal. 1. 20.

c

Whe maye
swear be-
ing lawfull
lie called by
the Magi-
strate.

If a man deliuer vnto his neighbor to keepe, Ass, or Oxe, or Sheepe, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it. Exo. 22. 10.

An oath of the Lord shall be betwixen them twaine, that he hath not put his hand to his neighbours god, and the owner of it shall take the oath, and he shall not make it good. Exo. 22. 11.

f

When we
swear, we
must swear
onely by the
name of
God.

Thou shalt feare the Lord thy God, and serue him, and shalt swear by his name. Deut. 6. 13.

Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleane vnto him, and shalt swear by his name. Deut. 10. 20.

g

Now, I call God to witnes against my soule, that to spare you, I came not as yet to Corinthus. 2. Cor. 1. 23.

for Household.

Howe should I spare thee for this? Wee must
Thy chyldren haue forsaken mee, and sweare by no
sworne by them that are no Gods: Saint, nor
though I fed them to the full, yet they Angell, nor
committed adultery, & assembled them any crea-
selues by companies, in the harlottes ture.
houses. Ierc. 57.

And if they will learne the wayes of
my people, to sweare by my name (the
Lord Iyueh, as they taught my people
to sweare by Baal) then shall they be
built in the mids of my people. Ie. 12. 16

But if they will not obey, then will
I utterly plucke vp and destroye that
Nation, sayth the Lord. Ier. 12. 17.

They that sweare by the sinne of *Sa-
maria*, and that say, thy God, *O Dan*,
Iyueh, and the manner of *Beer-sheba*
Iyueh, euen they fall, and neuer ryse
vp againe. Amos. 8. 14.

I will also stretch out my hand vpon
Iudab, and vpon all the inhabitants
of *Ierusalem*, and I will cutte off the
remnant of *Baal* from this place, and
the name of the *Chemarims* with the
Priests. Soph. 1. 4.

And

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And them that worship the host of
heaven upon the house tops, and them
that worship and sweare by the Lord,
and by Malcham. Soph. 1, 5.

Question.

What is the fourth commaundment?

Answer.

4 Remember thou keepe holy the
Sabaoth day, &c.

Question.

What is the meaning of this commaundment?

Answer.

What it is
to hallowe
the Sabaoth
day.

The hallowing of the Sabaoth day, is
to rest (a) from our labours, in our cal-
ling: and in one place to assemble our
selues together, and with feare & reue-
rence to heare, marke, and (b) lay vp in
our hearts, the wordes of God (c) prea-
ched vnto vs: To (d) pray altogether
that which we (e) vnderstand with one
consent, and at the times appointed, to
(f) vse the Sacramentes in faith & re-
pentance: And all our life long to (g)
rest from wickednesse, that the Lord
by his holy spirite, may worke in vs
his good worke, and so beginne in this
life the everlasting rest.

Prooues

Prooues out of the word of God,

^a
But the ſeuenth daye is the Sabaoth of the Lorde thy God: thou ſhalt not doe any worke therein, thou, nor thy ſonne, nor thy daughter, nor thy man ſeruant, nor thy mayde, nor thine Oxe, nor thine Aſſe, neither any of thy Cattaille, nor the ſtraunger that is within thy gates: that thy man ſeruant and thy maide may reſt, as wel as thou. Deu. 5. 14.

We muſt
reſt from
our labour
on the Sa-
baoth.

Six dayes ſhall ye gather it, but in the ſeuenth daye is the Sabaoth, in it there ſhall be none. Exo. 16. 26.

^b
But he that receyureth the ſeede, in the good ground, is he that heareth the word and vnderſtandeth it, which alſo beareth fruit, and bringeth forth ſome an hundred fold, ſome ſixtie fold, and ſome thirtiſe fold. Math. 13. 23.

We muſt
laye by in
our hearts,
the worde
preached.

^c
And the firſt day of y^e weeke, the Diſciples being come together to breake bread, *Paul* preached vnto them, ready to depart on the morrow, and continued

We ought
to followe
theſe exam-
ples.

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finned in preaching vnto midnight.

Acts. 20. 7.

For *Moses* of olde tyme hath in euerie Cittie them that preach him, saying he is read in the Synagogues, on the Sabaoth day. Acts. 15. 21.

But when they departed from *Perga*, they came to *Antiochia* a Cittie of *Pisidia*, and went into the Synagogue on the Sabaoth day. Acts. 15. 14.

And after the Lecture of the Lawe & Prophets: the Rulers of the Synagogue sent vnto them, saying: Ye men & brethren, if ye haue any word of exhortation for the people, say on. Acts. 13. 15.

Then *Paule* stood vp & bekened with the hand, and said: Men of Israel, & ye that feare God, hearken. Acts. 13. 16.

The God of this people of Israel, chose our fathers. &c. Acts. 13. 17.

And he came to *Nazareth*, where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabaoth day to reade. Luke. 4. 16, &c. to the end of the 21, versc.

If we must agree vpon it Again, versly I say vnto you, that if

for Houholders.

if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire: it shall be giuen them of my Father which is in heauen. Math. 18. 19.

What is it then: I will praye with the spirite, but I will praye with the vnderstanding also: I will sing with the spirite, but I wil sing with the vnderstanding also. 1. Cor. 14. 15.

Else, when thou blest with the spirite, how shall he that occupieth the roome of the vnlearned, say, Amen, at the giuing of thanks, seeing he knoweth not what thou sayst: 1. Cor. 14. 16.

For thou verely, giuest thanks wel, but the other is not edified, 1. Co. 14. 17.

Wherefore, my Brethren, when ye come together to eate, carrie one for another. 1. Cor. 11. 33.

And if any man be hungrie, let him eate at home, that ye come not together vnto condemnation. 1. Cor. 11. 34.

And the first dayes of the weeke, the Disciples being come together, to breake breade, Paule preached vnto them,

it, then we must vnderstand it: and praye for it, when we meete together for that purpose, in holie assemblies

It our assemblies on the Sabbath, we must also receiue the Supper of the Lord.

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them, ready to depart on the morrowe;
& continued the preaching vnto mid-
night. Acts.20.7.

And they continued in the Apostles
doctrine, and felowship, and breaking
of bread, and prayers. Acts.2.42.

g

The Sabbath dooth
represent
vnto vs our
spiritual
resting for
an.

And ye shall haue in the tenth daye
of the tenth moneth, an holie con-
uocation: and ye shall humble your
soules, and shall not doe any worke
therein. Num.29.7.

There remaineth therefore a rest to
the people of God. Heb.4.9.

For he that is entred into his rest,
hath also ceased from his owne workes
as God did from his. Heb.4.10.

Question.

What is the fife commaundement?

Answer.

5 Honor thy Father and thy Mother.

Question.

What is the meaning of this commaundement?

Answer.

The meaning of this fifth commaundement is, that we should honour (that is

for Housholders.

is to say) loue, feare, obey, and reſeue <sup>this com-
maundment</sup>
our (a) Parents, or any other that
are vnto vs in theyr ſteede. As our (b)
Princes, Rulers, and Magiſtrates:
(c) our Paſtors and Teachers: our (d)
Maſters, and all others which are a-
boue vs in any calling, placed by God:
(e) the aged and grayheaded, and that
all ſuperiours ſetwe themſelues in
deede Parents, in (f) defending and
guiding their inferiours.

Prooues out of the word of God.

We ſhall feare euery man his father ^{Our Pa-}
and mother, and ſhall keepe my Pa- ^{rents or any}
baſtes: for I am the Lord your God. ^{other in}
^{Leui. 19. 3.} theyr ſteede
are to be a-
beyed.

Children, obey your Parents in all
things: for that is well pleaſing vnto
the Lord. Col. 3. 20.

Servants, be obedient vnto them
that are your Maſters, according to
the ſteede in all things, not with eye
ſervice, as men pleaſers, but in ſingle-
neſſe of heart, fearing God. Col. 3. 22.

And whatſoever ye do, do it heartily,
ly,

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ly, as to the Lord, and not vnto men.

Col.3.23.

Knowing that of the Lord, ye shal receyue the reward of the inheritance : for ye serue the Lord Christ. Col.3.24.

Chilozen, obey your Parents in the Lord : for it is right. Ephe.6.1.

Honour thy Father and Mother, (which is the first commaundment with promise.) Ephe.6.2.

That it may be well with thee, and that thou mayst liue long on earth. Ephe.6.3.

b

Princes & Magistrats to be obeyed. Thou shalt not rayle vpon the Iudges, neither speake euill of the Rular of thy people. Exo.22.28.

Let euerie Soule be subiect to the higher powers : for there is no power but of God : and the powers that be, are ordeined of God. Rom.13.1.

Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist, shall receyue to themselves iudgement. Rom.13.2.

Put them in remembraunce, that they be subiect to y^e principalities, and powers:

for Housholders.

powers: and that they be obedient, and ready to euery good worke, Tit. 3. 1.

C

Obey them that haue the ouer-sight of you, and submitte your selues: for they watche for your soules, as they that must giue accountes, that they maye do it with ioye, and not with græse: for that is vnprofitable for you. Heb. 13. 17.

Pastours
and Teachers
to be
obeyed.

Now we beseech you brethren, that ye know them that laboꝝ among you, and are ouer you in the Lord, and admonish you. 1. Thel. 5. 11.

What ye haue them in singuler loue, for theyꝝ woꝝkes sake. 1. Thel. 5. 53.

D

Seruaunts, be obedient vnto them that are your Maisters, according to the fleshe, with feare and trembling in singlenesse of your heartes, as vnto Christe. Eph. 6. 5.

Maisters to
be obeyed.

Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart. Eph. 6. 6.

With good will seruing the Lord,

D. i.

With

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and not men. Ephe 6.7.

Let seruants be subiect to theyr Maisters, & please them in all thinges, not answering againe. Tit. 2.9.

Neither pickers, but that they shew all good faithfulness, that they may adorne the doctrine of God our saviour in all thinges. Tit. 2.10.

Elders to
be reueren-
ced.

Thou shalt rise vp before the hoire head, and honour the person of the olde man, and dread thy GOD: I am the Lord. Leuit. 19.32.

Superiours
ought to
put on a fa-
therly care,
in ruling
theyr inferi-
ours.

Husbands loue your Wives, and be not bitter vnto them. Col. 3.19.

Fathers, prouoke not your Chyl-
dren to anger, least they be discoura-
ged. Col. 3.21.

Ye Maisters, doe vnto your seruants
that which is iust and equal, knowing
that ye also haue a Maister in heauen.
Col. 4.1.

And ye Fathers, prouoke not your
children to wrath, but bring them vp
in instruction, and information of the
Lord. Eph. 6.4.

And

And ye Maſters, do the ſame things
unto them: namely, to your ſervants,
putting away threatening, and know
that even your Maſter alſo is in hea-
ven, neither is there any reſpect of per-
ſon with him. Eph. 6. 9.

Question.

What is the ſixt commaundement?

Answer.

6 Thou ſhalt do no murder.

Question.

What is the meaning of this commaun-
dement?

Answer.

First, the Lord God forbiddeth vs in
this ſixt commaundement, all (a) kyl-
ling, (b) fighting, and (c) quarrelling (d)
all reproches, mockes and taunts.

Secondly, he forbiddeth all kyl-
ling in heart, that is, all (e) anger and ma-
lice, (f) all deſire of reuenge.

Thyrdly, on the other ſide he com-
maundeth vs to preſerue lyfe, by exer-
ciſing (g) the workes of mercy and com-
paſſion towards our Brethren, yea,
even towards our enemies.

Fourthly, to (h) loue one another

D.ii inward.

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inwardly in heart as our selues : yea,
euen our enemies, and them that hate
vs.

Proues out of the word of God.

All killing
forbidden.

Who soeuer sheddeth mans blood,
by man shall his blood be shed : for in
the image of God, hath he made man.
Gen. 9.6.

Thou shalt not kill. Deu. 5.17.

Fighting
forbidden.

We haue heard that it hath ben sayd,
an eye for an eye, and a tooth for a tooth.
Mach. 5.38.

But I say vnto you, resist not euill :
but whosoever shall smite thee on thy
right cheeke, turne to him the other al-
so. Mach. 5.39.

Quarrelling
forbidden.

Now therefore as the elect of God,
holy and beloued, put on tender mer-
cie, kindnesse, humblenesse of minde,
meekenesse, long suffering. Col. 3.12.

Forbearing one e an other, and for-
giuing one an other, if any man haue
a quarell to an other : euen as Chryste
forgane you, euen so doe ye. Col. 3.13.

Thou

for Householders.

d

Thou shalt not curse the deasse, nei-
ther put a stumbling block before the
blinde, but shalt feare thy God : I am
the Lord. Leuit. 19. 14.

In the per-
son of one,
he sayd:
deith these
things in al.

e

Thou shalt not hate thy brother in
thy heart, but thou shalt plainlie re-
buke thy neighbour, and suffer him
not to sinne. Leuit. 19. 17.

Warred say-
bidden.

Thou shalt not aduenge, nor be
mindefull of wrong against the chel-
dren of thy people, but shalt loue thy
neighbour as thy selfe: I am the Lord.
Leuit. 19. 18.

We haue heard how it was sayd vn-
to them of olde time : Thou shalt not
kylle : for whosoener killeth, shall be
culpable of iudgement. Math. 5. 21.

But I saye vnto you, whosoener is
angry with his Brother, vnadvisedly,
shall be culpable of iudgement. And
whosoener sayeth vnto his Brother,
Raca, shall be worthy to be punished
by the Councell. And whosoener shall
saye, Fole, shall be worthy to be pu-
nished with hell fire. Math. 5. 22.

Ingr.

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Whosoever hateth his Brother, is a
manslayer: and ye know that no man-
slayer hath eternal life abiding in him.
1. Iohn. 3. 15.

f

Revenge.

Saye not thou, I wyll recompence
euill: but wayte vpon the Lord, and
he shall saue thee. Pro. 20. 22.

g

Mercifull
dealing co-
maunded.

For I was an hungred, and ye gaue
me meate: I thirsted, and ye gaue me
drinke: I was a stranger, and ye lov-
ged me. Math. 25. 35.

I was naked, and ye cloathed me:
I was sicke, and ye visited me: I
was in prison, and ye came vnto me.
Math. 25. 36.

Is not this the fasting which I haue
chosen: to loose the band of wickednes,
to take off the heavy burdens, and to
let the oppressed goe free: and that ye
bryake euery yoke? Esa. 58. 6.

Is it not to deale thy breade to the
hungry, and that thou bring the poore
that wander, vnto thine house: When
thou seest the naked, that thou couer
him, and bide not thy selfe from thine
owne

stone ſheepe : Eſa. 58. 7.

Neither hath oppreſſed any, but hath reſtozed the pledge to his debtoꝝ: he that hath ſpoyled none by violence, but hath given his breade to the hungry, and hath couered the naked with a garment. Ezech. 18. 7.

h

But I ſaye vnto you, loue your enemies : bleſſe them that curſe you : do good to them that hate you : and praye for them which hurt you, and perſecute you. Math. 5. 44.

We muſt
loue our
enemies.

Thou ſhalt not aduenge, noꝝ be mindeſull of Wrong againſt the Children of thy people, but ſhalt loue thy neighbor as thy ſelfe : I am the Lord. Levit. 19. 18.

But I ſay vnto you which heare, loue your enemies : do well to them which hate you. Luk. 6. 27.

Recompence to no man, euill foꝝ euill : procure things honeſt in the ſight of all men. Rom. 12. 17.

Deareſt beloved, aduenge not your ſelues, but giue place vnto wrath: foꝝ it is written: vengeance is mine, I

D. iij.

will

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will repay, sayth the Lord. Rom. 12. 18.

Therefore, if thine enimie hunger, feede him, if he thy, if, giue him drinke: for in so doing, thou shalt heape coles of fire on his head. Rom. 12. 19.

We not overcome of euill, but overcome euill with goodnesse. Rom. 12. 20.

Question.

What is the seventh commandment?

Answer.

7 Thou shalt not commit adulterie.

Question.

What is the meaning of, this commandment?

Answer.

- We are forbidden of this seventh commandment: first, all (a) adulterie, fornication, and all other (b) uncleannes to our bodies.
- 2 Secondlie, all (c) vnpure thoughtes, and lustes of the heart.
- 3 Thirdlie, all other thinges which might entise to such vncleannes, as all vnchaste (d) behaviour, (e) filthy talke and songs, (f) wanton apparell, leude and idle pastimes, (g) gluttony, drunkennesse, (h) houses of open whooredome,

come, and whatsoeuer els may allure
vs to uncleannes.

Fourthlie, on the other side he com-
mandeth vs to keepe our bodyes and
soules (i) chaste and pure, as Temples
of the holy Ghost: or if the (k) giste of
chastitie be not ginen vs, then to vse
the lawfull remedy appointed by God,
which is marriage.

Prooues out of the word of God.

Whereouer, thou shalt not give thy Adulterie
selfe to thy neighbours wife, by ear, forbidden.
nall copulation, to be defiled with her.
Leuit. 18. 20.

Thou shalt not make thy Daugh-
ter comon, to cause her to be a whoze,
least the Land also fall to whoredome,
and the Land be full of wickednesse.
Leuit. 19. 29.

There shall be no whoze of the
daughters of Israel, neither shal there
be a whoze-keeper of the sonnes of Is-
rael. Deut. 23. 17.

Thou shalt not lye with the Male, All other
as fychinnesse.

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Suppliden. as one lyeth with a Woman: for it is abomination. Leui. 18. 22.

Thou shalt not also lye with any Beast to be defiled therewith: neither shall any woman stand before a beast, to lye downe thereto: for it is abomination. Leui. 18. 23.

Ye shall not defile your selues in any of these thynges: for in all these thynges the Nations are defyled, which I will cast out before you. Leui. 18. 24.

And the Land is defiled: therefore I will visite the wickednesse therof vpon it, and the Land shall vomitte out her inhabitants. Leui. 18. 25.

c

**Impure
thoughtes
suppliden.**

But I say vnto you, that whosoever looketh on a woman to luste after her, hath committed adultery already with her in his heart. Math. 1. 28.

d

**Wicked
behaviour
suppliden.**

The Lord also sayth: Because the daughters of Sion are haucie, & walke with stretched out neckes, and with wandring eyes, walking and mincing as they goe, & making a tinkling with their feet. Esa. 3. 16.

There

for Household.

Therefore shall the Lord make the heads of the Daughters of Sion balde: and the Lord shall discover their secret partes, Esai. 3. 17.

So that we walke honestlie, as in the daye: not in gluttonie and drunkennesse, neither in chambering and wantonnes, nor in strife and envying. Rom. 13. 13.

Let no corrupt communication proceede out of your mouthes: but that which is good to the use of edifying, that it maye minister grace to the hearers. Ephe. 4. 29.

Filthy talk
not to be
used.

But fornication, & all uncleannes, or concupiscence, let it not be once named among you, as it becommeth Saintes. Ephe. 5. 3.

Neither filthinesse, neither foolish talking, neither jesting, which are things not comely, but rather giuing of thanks. Ephe. 5. 4.

Thou shalt not weare a garment of diuers sorts, as of wollen and linnen together. Deut. 22. 11.

Wanton
apparel
bidden.

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In that daye shall the Lord take away the ornament of the Slippers, and the Calyles, and the round tyces. Esai. 3. 18.

The swete Balles, and the Bracelets, and the Bonnets. Esai. 3. 19.

The tyces of the head and the flops, and the head bandes, and the tablets, and the earringes. Esa. 3. 20.

The Kings & the Dufflers. Esa. 3. 21.

The costly apparell, and the bailes, and the tymples, and the crisping pinnes. Esa. 3. 22.

And the glasses, and the fine linnen, and the hoods, and the lawnes. Esa. 3. 23.

And in steede of swete sauour, there shalbe stinck, and in steede of a girdle, a rent, & in steede of dressing the haire, balones, and in steede of a stomacher, a girding of sackcloath, and burning, in steede of beautie. Esa. 3. 24.

**Dronken:
nelle.**

And be not dronke with wine, wherein is excesse: but be fulfilled with the spirite. Ephe. 5. 18.

Whoredome,

But if this thing be true, that
the

for Houſholders.

the Mayde be not founde a Virgin.

Deut. 22. 20.

Then ſhall they bring forth the Maide, to the doore of her Fathers houſe, and the men of her Ciftie ſhall ſtone her with ſtones to death: ſo; ſhee hath wrought folly in Iſrael, by playing the who;re in her Fathers houſe: ſo thou ſhalt put euyl away from among you. Deu. 22. 21.

i

Knowe ye not that your bodies are the members of Chriſte? What I then take the members of Chriſte, & make them the members of an harlot? God forbid. 1. Cor. 6. 15.

Chelliſtie
and purenes
in ſoule and
body. commaunded.

Knowe ye not that your body is the Temple of the holy Ghoſt, which is in you, whome ye haue of God? And ye are not your owne. 1. Cor. 6. 19.

For ye are bought for a price: therefore glorifie GOD in your bodie, and in your Spirit: ſo; they are Gods. 1. Cor. 6. 20.

For this is the wil of God, euen your ſanctification, & that ye ſhould abſtaine from fornication. 1. The. 4. 3.

That

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That every one of you should know
how to possesse his vessele in holynesse
and honour. 1. Thes. 4. 4.

And not in the lust of concupiscence,
even as the Gentiles, which know not
God. 1. Thes. 4. 5.

Marriage
lawfull, for
such as haue
not the gift
of chastite,

Nevertheless, to auoide fornication,
let every man haue his wife, and let
every woman haue her owne husband.
1. Cor. 7. 2.

But if they cannot abstaine, let them
marie: for it is better to marie, then
to burne. 1. Cor. 7. 9.

Marriage is honourable among all,
and the bedde undefiled: but whoso
mongers and adulterers God will
iudge. Heb. 13. 4.

Question.

What is the eight commaundement?

Answer.

8 Thou shalt not steale.

Question.

What is the meaning of this commaundement?

Answer.

In this eight commaundement, the

Lord

for Household.

Lord God forbiddeth all (a) stealing
and robbing, in outward deedes.

Secondly, he forbiddeth (b) all steal-
ing in heart, that is, all desire of any
mans goods wrongfully.

Thirdly, he forbiddeth (c) all deccite,
and wrongfull dealing.

Fourthly, on the other side he char-
geth vs, that we be (d) content with
that porcion of goodes which the Lord
giveth vs: to (e) applie our selues in
our vocation and calling, to gette our
owne living, and to liue of that which
is our owne, and also to be helpfull vn-
to others.

Prooues out of the word of God.

**We shall not steale, neyther deale
falselie, neyther lye one to an other.**
Leuit. 19. 11.

All stealing
in outward
deedes for-
bydden.

Neyther shalt thou steale. Deu. 5. 19.

Let him that stole, steale no more:
but let him rather labour, and worke
with his handes, the thinges which is
good, that he may haue to giue to him
that needeth. Eph. 4. 28.

But

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**Couetous-
nelle, and
wongfall
dealing fo:
bydden.**

But fornication, and all uncleannes;
or couetousnesse; let it not be once
named amongste you, as becommeth
Saints. Eph. 5. 3.

For this ye knowe, that no whoze-
monger, neither uncleane person, nor
couetous person, which is an Idolater,
hath any inheritance in the kingdome
of Christe, and of God. Eph. 5. 5.

Doctifie therefore your members,
which are on the earth; fornication;
uncleannes; the inordinate affection;
euill concupiscence, and couetousnesse;
which is Idolatrie. Col. 3. 5.

Trust not in oppression, nor in rob-
berie: be not vaine: if riches increase,
let not your heart thereon. Psa. 62. 10.

Let none of you imagine euill in
your hearts against his neighbor, and
loue no false oath: for all these are the
things that I hate, sayth the Lorde.
Zach. 8. 17.

Go vnto them that imagine ini-
quitie; and worke wickednesse vpon
theyr beddes: When the morning is
lyght, they practise it, because theyr
hand

hand bath power. Mich. 2. 1.

And they couet faldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage. Mich. 2. 2.

I haue coueted no mans siluer, noz golde, noz apparell. A. Gs. 20. 33.

That no man oppresse or defraude his Brother in any matter: for the Lord is aduenger of all such things, as we also haue tolde you befozetime, and testified. 1. The. 4. 6.

Moreouer, thou shalt not do iniurie to a straunger, neyther oppresse him: for ye were straungers in the land of Egypt. Exod. 22. 21.

Ye shall not trouble any widdowe, noz fatherlesse childe. Exod. 22. 22.

If thou were or trouble such, and so he call and crie vnto mee, I will surely heare his crie. Exod. 22. 23.

For the Lord your God, is God of Gods, & the Lord of Lords, a great God mightie & terrible, which accepteth no persons, noz taketh reward, Deu. 10. 17

C. 1.

Who

Deceit and
Whoring shall
bealing for-
bidden.

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God by the-
wing this
care & loue
towards
these perſons
teacheth vs
by his ex-
ample to ab-
ſtaine from
the contrary
vices.

Under one
hand he for-
biddeth op-
preſſion to-
wardes all
perſons.

Contented-
neſſe with
God his
blessings in
our calling,
is generally
in this ſay-
ing com-
manded.

Labour in
our calling
for to get
our living
continu-
ed.

Who doth right vnto the fatherleſſe
and widowe; and loueth the ſtranger,
giving him ſode and rayment.
Deut. 10. 18.

Loue ye therefore the ſtranger:
for ye were ſtrangers in the land of
Egypt. Deut. 10. 19.

Thou ſhalt not oppreſſe an hired ſer-
uaunt, that is needy and poore, neyther
of thy brethren, nor of the ſtranger
that is in thy land within the gates.
Deut. 24. 14.

Let the milke of the Goates be ſuf-
ficient for thy ſode, for the ſode of thy
family, and for the ſuſtenaunce of thy
ſeruautes. Pro. 27. 27.

But godlyneſſe is great gain; &
a man be content with that he hath.
1. Tim. 6. 6.

In the ſweate of thy face ſhalt thou
eate breade, till thou returne to the
earth: for out of it waſte thou takeſt,
becauſe thou art duſt, and to duſt ſhalt
thou returne. Gen. 3. 19.

Let him that ſtole, ſteale no more:
but

but let him rather labour, and worke
with his handes, the thing which is
good, that he may haue to giue vnto him
that needeth. Eph. 4:28.

For euen when we were with you,
this we warned you of: that if there
were any, which would not worke,
that he should not eate. 2. The 3. 10.

Question.

What is the ninth commaundement?

Answer.

9 Thou shalt not beare false witnesse
against thy neighbour.

Question.

What is the meaning of this commaund-

ment?

Answer.

The Lord God in this ninth com-
maundement, doth commaund vs:
first, that we should neuer speake (a)
falselie in witnesse bearing.

Secondly, that not only in witnesse
bearing, but also in no other matter,
we should neither lie, (b) flatter, nor
dissemble.

Thyrdly, that we should neuer tell
false tales (c) behind theyr neighbours

C. y. backs,

Things for-
bidden in
this. ix. coma-
mandment.

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backes, nor heare them of others: that
we should neuer (d) beleue any euill
spoken behinde theyr backs, vntill we
fullie knowe the certaintie.

4 Forwithlie, in priuate offences, to
speake nothing, although it be true, to
the hurting (e) of our Wythers good
name, if by (f) priuate admonitions,
he may be wonne.

Prooues out of the word of God.

Falle wit-
nesse forbid-
den.

A false witnesse shall not be unpun-
ished: and he that speaketh lyes, shall
not escape. Pro. 19. 5.

A false witnesse shall not be unpun-
ished: and he that speaketh lies shall
perish. Pro. 19. 9.

A false witnesse shall perish: but he
that heareth, speaketh continually.
Pro. 21. 28.

Against ly-
ing, flatter-
ing, & dis-
sembling.

Wherefore cast off lying, and speake
every man truth vnto his neighbour:
for we are members one of another.
Eph. 4. 25.

Let vs, who shall dwell in thy Taberna-
cles:

naclē : Who shall rest in thine holē
mountaine : He that walketh vpright-
ly, & worketh righteousnesse, and spea-
keth the trueth in his heart. Psa. 15. 1. 2.

He that standereth not with his Telling of
tongue, nor doth euill to his neigbbo- hearing of
nor receiveth a false report against his false tales
neighbour. Psa. 15. 3. condemned.

A man that beareth false witness a-
gainst his neighbour, is like an ham-
mer, and a sword, and a sharpe arrow.
Pro. 25. 18.

Judge not, that ye be not iudged. Woe iud-
ging of o-
thers reppo-
ned.

For with what iudgement ye iudge,
ye shalbe iudged : and with what mea-
sure ye meate, it shalbe measured to
you againe. Math. 7. 1. 2.

There is one Lawe-giver, which
is able to saue and to destroye. Who
art thou that iudgest an other man :
Iam. 4. 12.

But aboue all thinges, haue serment
loue among you : for loue couereth the
C. iij. mul

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Letter no: multitude of sinnes. 1 Pet. 4:8: 31008
 thing to the: Lone suffereth all things: it believ
 hurring of: Lone suffereth all things: it believ
 our brothers: it believeth all things: it believeth all things, it
 good name. endureth all things. Cor. 13:7 31008

It is a
point of
wisdom,
not to make
light report
of others.

Where we
plainly see
that private
offences are
not to be
made open-
ly known,
so long as
there is
hope of an
amendment.

And if he will not vouchsafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also: let him be vnto thee as an Heathen man, and a Publican. Math. 18. 17.

Question.

What is the symbol of the judgment?

Answer:

10 Thou

10. Thou shalt not couet thy neighbours house, &c.

Question.

What is the meaning of this commaundement?

Answer.

Here the Lorde in playne wordes doth forbidde all inwarde (a) desyre, whatsoeuer is unlawfull to be done, although wee neuer (b) consent vnto it, as the (c) rebellion of the flesh, all corruption of the (d) olde man, all (e) blotte of originall sinne: so that by this commaundement, most clearelie we maye see the Image of that man that pleaseeth God, even such a one in whome nothing is impure, neyther in wyll nor nature.

What thinges are forbidden in this precept

Prooues out of the word of God...

What shall we saye then? Is the Lawe sinne? God forbidde. Nay, I knowe not sinne, but by the Lawe: for I had not knowne luste, except the Lawe had sayd: Thou shalt not luste. Rom. 7. 7.

Lust forbidden, which is an inward vice, not openly knowne,

C. iij.

When

A necessary Catechisme

The beele
thoughts of
our hearts
are wicked,
and impure.

When the Lord sawe that the wickednes of man was great in the earth, & all the imaginations of the thoughts of his heart were onelie euill continuallie. &c. Gen. 6.5.

And the Lord smelled a sauour of rest: And the Lord sayd in his heart, I will henceforth curse the grounde no more for mans cause: for the imagination of mans heart is euill, euen from his youth: neyther will I smite any more all things liuing, as I haue done. Gen. 8.21.

Who can saye, I haue made mine heart cleane, I am cleane from my sinne: Pro. 20.9.

c

Rebellion
of the flesh.

But I see an other Lawe in my members, rebelling against the Lawe of my minde, and leading me captiue vnto the lawe of sinne, which is in my members. Rom. 7.23.

d

Corruption
of the olde
man.

What is, that ye cast off, concerning the conuersation in time past, the olde man, which is corrupt through the deceyue,

repueable lustes. Eph. 4. 22.

Lye not one to an other, seeing that ye haue put off the olde man, with his woorkes. Col. 3. 9.

Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne.

Original
sinne.

Question.

Canst thou fulfil all these commaundements, without breaking any one of them?

Answer.

These are the commaundements of almightie God: the perfect fullselling whereof, no(a) flesh can attaine vnto: no, although I doe all that I can, yet I breake them dayly, both in thought, worde, and dede.

Man
can keep the
communda-
ments.

Prooues out of the word of God.

For there is no difference, for all haue sinned, & are deprived of the glory of God, and are iustified freely by his Grace, through the redemption, which is in Christe Iesus. Rom. 3. 23, 24.

These places
proving
all men sin-
ners, prove
also that
they can not
keep the

commande-
ments: For
where sinne
is, there is
breach of
the command-
ments.

For (that, that was impossible to the
lawe, in as much as it was weake,
because of the flesh:) God sending his
owne Sonne, in the similitude of sin-
full flesh, and for sinne, condemned
sinne in the flesh, that the righteous-
nesse of the lawe might be fulfilled in
us, which walke not after the flesh, but
after the spirit. Rom. 8. 3-4.

For God hath shutte vp all in unbel-
iefe, that he might haue mercie on all.
Rom. 11. 32.

If we say that we haue no sinne, we
deceiue our selues, and trueth is not in
vs. 1. Iohn. 1. 8.

If they sinne against thee (for there is
no man that sinneth not,) and thou be
angrie with them, ec. 1. Kin. 8. 46.

Who can saye, I haue made mine
heart cleane, I am cleane from my
sinne? Pro. 20. 9.

Question.

What punishment dooth God appoint
for breaking anie one of them?

Answer.

The pun-
ishment for

The punishment for the breaking
of

of the least commandment, even in (a) thought, yea, if it were but (b) once broken in all my lyfe, is the everlasting (c) curse of **G D D**, which conteyneth all the tormentes that can be deuised bothe of Soule and body, and in the Scripture is called by diuers names, to expresse the paine, as (d) hell fyre, the (e) worme that neuer dieth, bitter (f) darknesse, burning (g) lake, second (h) death, damnation, and such lyke.

Prooves out of the word of God.

But I say vnto you, that whosoener
looketh on a woman, to lust after her,
hath committed adulterie with her al-
ready in his heart. Math. 5. 28.

For whosoever shall keepe the whole lawe, and yet faileth in one point : he is guilty of all. Iam. 2. 10.

For as many as are of the workers
of the lawe, are vnder the curse: for it
is written: Cursed is every man that
continueth not in all things which
are

A necessary Catechisme

The punishment for the breach of the commandmentes, is the curse of God, which the scripture saith by Moyses name as followeth.

are written in the booke of the lawe, to do them. Galat. 3. 10.

Cursed be he that confirmeth not all the wordes of this lawe, to do them: and all the people shall saye, Amen. Deu. 27. 26. Gal. 3. 10. as before.

Quæstio:
Ans.

When shall he saye vnto them, on the lefte hande: Depart from mee ye cursed into euerlasting fyre, which is prepared for the deuill and his Angels. Math. 25. 4.

Well,

And feare ye not them which kyll the body: but are not able to kyll the soule: but rather feare him, which is able to destroye both body and soule in hell. Math. 10. 28.

Well fyre.

Wherefore if thine hand cause thee to offend, cutte it off: it is better for thee to enter into lyfe maymed, then hauing two handes, to goe into hell, into the fyre that neuer shall be quenched. Mark. 9. 4.

Where ne-
uer dyng.

Where they twoyme dieth not, and the fire neuer goeth out. Mar. 9. 44. 46.

Then

Then sayde the King to the Ser- uantes: Binde him bande and foote: take him away, and cast him into vt- ter darknesse: there shall be weeping and gnashing of teeth. Math. 22. 13.

Cast therefore that vnprofitable Ser- uant into vtter darknesse: there shall be weeping and gnashing of teethe. Math. 25. 30.

These both were a lyue cast into a lake of fire lake of fyre, burning with bzimstone, or burning late. Apo. 19. 20.

And the deuill that deceyued them, was cast into a lake of fyre and bzim- stone, where the Beast and the false Prophete shall be tormented euery day and night for euermore. Apo. 20. 10.

And death and hell were cast into the lake of fyre: this is the second death. Apo. 20. 14.

Blessed and holy is he, that hath part in the fyrst resurrection: for on such the seconde death hath no power, but they shall be the Priestes of God and

A necessary Catechisme

of Christe, and shall reigne with him
a thousand yere. Apoc. 20. 6.

But the fearful and unbelieving,
and the abominable, and murderers,
and whoremongers, and sorcerers, and
idolaters, and hypocrites, shall have their
part in the lake that burneth with fire
and brimstone, which is the second
death. Apoc. 21. 8.

Question.

Is there nothing which a man can doo in

this world, to serve God sufficiently?
compende God for evermore?

Answer.

No, although I should give all my
(a) goods to the poore, be suffer my body
to be (b) whipped all my life long,
or suffer any other punishment which
might be devised, it is not sufficient
for one of my least sinnes.

Prooves out of the word of God.

All that men
possibly can
do, is but
ty, & therefore
cannot deli-
ver us from
our heavy sin-

So like wise ye, when ye have done
all those things which are commaun-
ded you, say, we are unprofitable ser-
vants: we have done that which
was

for Householders.

was our due to do. Luk. 17. 10.

Which things haue in daie & the
of wisdom, in voluntarie Religion, &
humblities of minde, & in not sparing
the body: neither haue they it in any
estimation to satiate the flesh. Col. 2. 23.

Question.

Yea, but God is mercifull, will he there

fore punish sinne so sharpe? thinkest

thou?

Answer:

God in deed is mercifull, but
he is also (b) iust and true, and there
fore must needs of iustice and truth,
punish mans sinne with that punish
ment, which he hath appointed.

Prooues out of the word of God.

Blessed be God, euen the Father of
our Lord Iesus Christ, the Father of
mercies, and the God of all comfort.

2. Cor. 1. 3.

The Lord is gracious and merci
full, slow to anger, and of great mer
cie, psal. 145. 8.

ishment of
our sinnes,
set downe in
the former
question.
The afflic
tion which
mercies to
wards them
selues, is no
amends be
fore God
for sinne.

God, both
mercifull
and iust.

God is
mercifull.

But

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But thou O Lord art a pittifull God
and mercifull, slowe to anger, & great
in kindnesse and trueth. Psa. 86. 15.

Q Let the mallice of the wicked come
to an end : but guide thou the iust : for
the righteous God trieth the heart and
rey nes. Psa. 7. 9.

For the righteous Lord loueth right-
eousnesse : his countenaunce doth be-
holde the iust. Psa. 11. 7.

God forbid : yea, let God be true,
and euerie man a lyar, as it is writ-
ten, that thou mightest be iustified in
thy wordes, and overcome when thou
art iudged. Rom. 3. 4.

Hee that hath receyued his testi-
monie, hath sealed that God is true.
Iohn. 3. 33.

Question.

Seeing then this punishment must needes
be suffered, are we in our selues able to
suffer it, and overcome it?

Answer.

None, that
is but onely
man, able to
suffre for
sinne.

None is able to suffer (a) and over-
come this great punishment of sinne,
being onelie man.

Prooues

Prooues out of the word of God.

Prooues out of the word of God.

a

If thou, O Lord, straightly markest iniquities, O Lord, who shall stande: Psal. 130. 3.

And when his Disciples heard it, they were exceedingly amazed, saying: who then can be saved? And Jesus beheld them, and sayd vnto them, with men this is impossible: but with God all things are possible. Math. 19.

25. 26.

Question.

Is there then no meanes at all, whereby we may be saved from these paines everlasting?

Answer.

The paynes which our sinnes deserue, must needs be suffered by man, because God of his iustice must needs punish sinne in man, which was committed by man: and therefore our saviour Christe being everlasting God, became also (a) man, and hath fullie (b) suffered whatsoener was due for mans sinne.

No man able to beare Gods wrath for sinne.

Christ hath fullie discharged our sinnes.

¶ i.

prooues

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Prooues out of the word of God.

Because Gods will requi-
reth that sin
should be
punished in
man: there-
fore Christ
(who onely
was able to
doe it) took
on him man
his nature
without sin,
to satisfie
that which
man by rea-
son of sinne,
was not
able to dis-
charge.

But when the fulnesse of tyme was
come, God sent forth his sonne made
of a woman, & made vnder the lawe;
that he might redeeme them, which
were vnder the lawe, that we might
receiue the adoption of the sonnes.

Gal. 4. 4. But we see Iesus crowned with
glory and honour, which was made a
littell inferior to the Angels, through
the suffering of death; that by Gods
grace he might tast death for all men.
Heb. 2. 9.

For as much then as children were
partakers of fleshe & blood: he also him-
selfe like wise took part with them,
that he might destroye through death,
him that had the power of death, that
is the deuill, and that he might deliuer
all them, which for feare of death were
all theyr lyfe time subiect to bondage.
For he in no sort took the Angels, but
he took the seede of Abraham: super-
ioze in all thinges, it became him to

he made lyke vnto his Brethren, that
he might be mercifull, and a faithfull
high Prieſt, in things concerning God,
that he might make reconciliation for
the finnes of the people. For in that
he ſuffered and was tempted, he is
able to ſuccour them that are tempted.
Heb. 2. 14. 15. 16. 17. 18.

For we haue not an high Prieſt,
which can not be touched with the fee-
ling of our infirmities, but was in all
things tempted in lyke ſort, yet with-
out ſinne. Heb. 4. 15.

For there is one God, & one media-
tour betwene God and man, which is
the man Chriſte Jeſus. 1. Tim. 2. 5.

For (that, that was impoſſible to the
lawe, in as much as it was weake, be-
cauſe of the fleſhe,) God ſending his
owne ſonne, in the ſimilitude of ſinful
fleſhe, and for ſinne, condemned ſinne
in the fleſhe, that the righteousneſſe of
the law might be fulfilled in vs, which
walke not after the fleſh, but after the
ſpirit. Rom. 8. 3-4.

Chriſte hath redeemed vs from the
curſe
F. y.

Chriſt hath
fully ſuffered

A necessary Catechisme

II things
we for mān
anne.

churche of the same, when he was made
a roole for vs. (For it is written, whi-
ch is every one that hangeth on tree.)
Gala. 3. 13.

Who was deliuered to death for
our sinnes, and is risen againe for our
iustification. Rom. 4. 25.

The next daye, Iohn seeth Iesus
coming vnto him, and sayeth: Beho-
ld, the Lambe of GOD, which tak-
eth away the sinnes of the world.
Iohn. 1. 29.

My Babes, these things write I
vnto you, that you sinne not: and if
any man sinne, we haue an Adouocate
with the Father, Iesus Christe, the
iuste. And he is the reconciliation for
our sinnes, and not for our sinnes on-
lie, but also for the sinnes of the whole
world. 1. Iohn. 2. 1. 2.

For he hath made him to be sinne
for vs, which knew no sinne: that we
should be made the righteousness of
God in him. 2. Cor. 5. 2.

All we like sheepe haue gone astray:
we haue turned every one to his owne
waye: and the Lord hath layde vpon
him

him the iniquities of vs all. Eſai. 53. 6.

Rom. 8. 3. 4. As a little before,

Question.

Are not then all people discharged, seeing the punishment is paid?

Answer.

Some are discharged, saving those that take holde upon Chriſte and his merites, with a true faith.

To whomes Chriſtes death is applicable.

Prooues out of the word of God.

For God ſo loved the world, that he hath given his onely begotten ſonne, that who ſo euer beleueth in him, ſhould not periſhe, but haue euerglaſting life. Iohn. 3. 16.

Chriſte his death onely applicable to them that beleue.

He that beleueth in him ſhal not be condemned: but he that beleueth not, is condemned already: becauſe he beleueth not in the name of the onely begotten ſonne of God. Iohn. 3. 18.

He that beleueth in the ſonne, hath euerglaſting life, and he that obeyeth not the ſonne, ſhall not laſt life, but the wrath of God abideth on him. Iohn. 3. 36.

R. iii. Question.

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Question.

What callest thou this true faith?

Answer.

What faith

This true and lively faith, is a full
(a) persuasion, and assurance of my
(b) heart, grounded upon the (c) pro-
mise of God, and wrought in me by
the (d) holy Ghost, whereby I am fully
assured, that whatsoever Christ hath
wrought for mans salvation, pertay-
neth not onely to others, but euen to
(e) me, and is wholly mine, as surelie
as if I performed the same in mine
owne person.

Prooves out of the word of God.

**Faith is a
full perswas-
ion, assu-
rance, and
knowledge.**

That they hearts might be comfort-
ed, and they knitte together in love,
and in all riches of the full assurance
of understanding, to know the myste-
rie of God, euen the Father, and of
Christe. Col. 2. 2.

Dearely beloved, now are we the
sonnes of God, but yet it hath not ap-
peare what we shall be: and we know
that when he shall appeare, we shall
be

be like him: for we shall see him as he
is. 1 John 3. 2.

By whome we haue boldnesse and
entraunce with confidence, by faith in
him. Eph. 3. 12.

For I am perswaded, that neyther
death, nor life, nor Angels, nor princi-
palties, nor powers, nor thinges pre-
sent, nor thinges to come, nor height,
nor depth, nor any other Creature shall
be able to separate us from the loue of
God, which is in Christe. Iesus our
Lord. Rom. 8. 38, 39.

That the eyes of your understanding
may be lightened, that ye may knowe
what the hope is of his calling, and
what the riches of his glorious inhe-
ritance is in the Saints. Eph. 1. 18.

In which thou shalt confesse with thy
mouth the Lord Iesus, and shalt be-
lieue in thine heart, that God raised
him up from the dead, thou shalt be
saved. Rom. 10. 9.

That Christe may dwell in your
heart, by faith, that ye being rooted,
and grounded in love, may be able to

faith hath
her place in
the heart.

being

3. iiij.

com.

A necessary Catechisme

comprehend with all Saints, what is
the breadth, and length, and depth, and
height, &c. Ephe. 3. 17. 18. &c.

Fayth is
grounded on
the promise
and word of
God.

For what saith the scripture? Abra-
ham beleued God, & it was counted
to him for righteousness. Rom. 4. 3.

Which Abraham aboue hope, belie-
ued vnder hope, that he should be the
father of many Nations, according to
that which was spoken to him: So
shall thy seed be. Rom. 4. 18.

But what saith it? The worde is
nere thee, euen in thy mouth, and in
thine heart. This is the word of fayth
which we preach. Rom. 10. 8.

For I am not ashamed of the Gos-
pell of Christ: for it is the power of
God vnto saluation, to euerie one
that beleueth, to the Iewe first, and al-
so to the Grecian. For by it the righte-
ousnesse of God is reuealed, from fayth
to fayth: as it is written: The iust
man shall liue by fayth. Rom. 1. 17.

Fayth is
wrought in

What the God of our Lord Iesus
Christ, the Father of glorie, might
giue

gine vnto you the spirite of wisdome
e reuelation, through the knowledge
of him; that the eyes of your vnder-
standing may be lightened; that ye
may know what the hope is of his sal-
ling, and what the riches of his glo-
rious inheritance is in the Saintes.
Ephē 1.17.18.

Who hath also sealed vs, and hath
giuen the earnest of the spirite in our
hearts; 2. Cor. 1.22.

And he that hath created vs for
this thing; is God; who also hath gi-
uen vnto vs the earnest of the spirite.
2. Cor. 5.5.

But God hath reucaled them vnto
us by his spirite; for the spirite search-
eth all things, yea, the deep things
of God; and he hath giuen vnto us
the earnest of the spirite; according to his
word; which he hath spoken; and therefore
we also believe; and therefore we
speak. 2. Cor. 4.13.

What Christ mayd well in your
hearts by faith, that ye being rooted
and

be by the
holy Ghost.
and vnto the
inheritance

reuelation in
the spirite
searcheth
all things
deep things
of God

faith can-
not be so.
applied vnto

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our felicitie
the love of
Christe, and
all other his
benefites.

and grounded in love, may be able to
comprehend with all Saints, what is
the breadth, and length, and depth, and
height, and to know the love of Christ
which passeth knowledge, that ye may
be filled with all fullnesse of: **G O D.**
Ephc. 3.17.18.19.

Question.

How can it be that thy sinnes are forgiven
thee, and yet according to Gods
truth, shall be punished with that pu-
nishment which God hath appointed
for sinne?

Answer.

Our sinnes
both forgiven
and pun-
ished.

By this my true faith, I see my
sinnes both to be forgiven, & yet fully
punished: For in Jesus Christe to (a)
satisfie God his Justice, they be (b)
fully punished, and yet to me they be
(c) forgiven, because in me they be not
punished, but in Christe for me, to set
forth GOD his mercie, and therefore
shall neuer be layde to my charge. In
this manner therefore I see the Lord
my GOD, to be both mercifull and
just.

PROOVES

Prooues out of the word of God

For he hath made him to be sinne
for vs, which knewe no sinne, that we
should be made the righteousnesse of
God in him. 2 Cor. 5. 21.

Whome (namely Christ) God hath
set forth to be a reconciliatio through
faith in his blood, to declare his righte-
ousnes by the forgiveness of the sinnes
that are passed through the patience of
God, to shew at this time his righte-
ousnesse; that he might be iust, and a
justifier of him, which is of the faith of
Jesus. Rom. 3. 25, 26.

My Babes, these things write I vnto
you, that ye sinne not: for any man
sinne, we haue an advocate with the
father, Jesus Christ, the iust, and he is
the reconciliation for our sinnes: not
for ours onely, but also for the sinnes
of the whole world. And when
Christ hath redeemed vs from the
curse of the lawe, when he was made
a curse for vs: for it is written, Cur-

Christ satisfieth God his iustice for vs.

In Christ our sinnes are fully punished.

sed is enerie one that hangeth on tree.

Gal. 3.13. knowe all to the rescue

Who was deliuered to death for our
sinnes, and is risen againe for our iu-
stification. Rom. 4.25.

And in

God that

arkness

and in

In Christ

our sinnes

are forgiven.

For God was in Christ, and recon-
ciled the world unto himselfe, not im-
puting their sinnes unto them, & hath
committed to vs the word of reconci-
liation. 2. Cor. 5.15.

Question.

Yea, but although the punishment of thy
sinnes is to be paid in Christ: yet seeing
thou art no righteousnesse dwell
with God: how canst thou stand be-
fore God his iudgement seate, as right-
eous and iust, seeing thou hast no right-
eousnesse, but such as is stained with
many sinnes?

Whyle

knowe

all the

ordaining

Howe we

being in

last and in

righteous,

are not with

standing, be

fore God,

with & right-

eous.

Answer

Because as iust and righteous be-
fore the Throne of God, not clothed
with mine owne righteousness, which
I haue wrought in mine owne per-
son, but with the (a) righteousnesse of
Christe Iesus: which righteousnesse
being

for Household.

being taken holde vpon by (b) a true
faith, is made mine. Thus am I iust
in the sight of God, not in respect of
mine owne workes, which I haue
wrought, but taking hold vpon Chri-
stes workes to be mine by faith.

Prooues out of the word of God.

But ye are of him in Christ Iesus,
who of God is made vnto vs wisdom
and righteousness, and sanctification;
and redemption. 1 Cor. 1. 30, 2.

For he hath made him to be sinne
for vs, which knew no sinne, that we
should be made the righteousness of
God in him. 2 Cor. 5.

But nowe is the righteousness of
God made manifest without the law,
hauing witness of the lawe, and of
the Prophets: To wit, the righteous-
nesse of God, by the faith of Iesus
Christe, vnto all, and vpon all that
belene.

b

Therefore, we conclude that a man is
iustified by faith, without the workes
of

We are
righteous
in the sight
of God, and
not in our
selues.

By faith we
are iustified
and saved

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from con-
demnation.

of the lawe. Rom. 3. 28.

¶ He that belieueth in him, shall not be condemned: but he that belieueth not, is condemned already, because he belieueth not in the name of the onely begotten sonne of God, Iohn 3. 18.

Question,

Dooth not this make men to run into all sinne and wickednesse?

Answer.

¶ What fruit
cometh of
this doc-
trine.

¶ No, for this true faith, as soone as it is wrought in vs (a) through the helie Ghost, doth frame our hearts a new, and causeth vs to (b) detest, hate, lothe and abhorre sinne in all men, but especially in our selues, and maketh vs to haue our (c) whole deliyght and ioye in those thinges which be agreeable to Gods will, and causeth vs also to (d) expresse the same in our life and conuersation, or els it is no true faith, but a dead (e) faith.

¶ Prooues out of the word of God.

a

¶ The doc-
trine of faith
doth not

¶ Iesus answered and said vnto him:
Verely, verely, I say vnto thee, except

a

a man be boꝛne againe, he can not ſee the kingdome of God. Iohn.3.3. make be careleſſe, but carefull to walke in newnelle of life.

Jeſus answered: Verely, verely, I ſaye vnto thee, except that a man be boꝛne of water, and of the Spirit, he can not enter into the Kingdome of God. Iohn.3.5.

But ye haue not ſo learned Chriſte, if ſo be ye haue heard him, and haue bene taught by him, as the trueth is in Jeſus. What is: that ye caſt of, concerning the conuerſation in tyme paſt, the olde man, which is corrupt through deceyueable luſtes, and be renewed in the Spirit of your minde. Eph.4.20.21.22.23.

Lye not one to an other, ſeing that ye haue put of the olde man, with his woꝛkes, and haue put on the newe, which is renewed in knowledge after the Image of him that created him, Col.3.9.10.

Knowing this, that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth wee ſhould not ſerue him. Rom.6.6.

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We are buried then with him by Baptisme into his death, that lyke as Christe was raysed vp from the dead, by the glorie of the Father, so we also should walke in newnesse of lyfe. Rom. 6. 4.

I beseech you therefore, brethren, by the mercies of God, that ye giue by your bodies a lyuing Sacrifice, holie, acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues lyke vnto this world, but be ye changed by the renewing of your minde, that ye may proue what is the good wil of God, and acceptable, and perfect. Rom. 12. 1, 2.

**Being re-
mued by the
spirite of
God, wee
lothe the re-
belling mo-
tions of the
fleshe.**

**But I see an other law in my mem-
bers, rebelling against the law of my
minde, and leading mee captiue vnto
the lawe of sinne, which is in my
members. Rom. 7. 23.**

**Faith can-
seth vs to
reioyce in all
things as-
greuable
vnto God
his will.**

**When being iustified by faith, wee
haue praye toward God, through our
Lord Iesus Christe, by whome also
wee haue accesse through faith vnto
this**

this grace, wherein we ſtand and reioyce vnder the hope of the glorie of God: neither doe we ſo onely, but alſo we reioyce in tribulations, knowing that tribulation bringeth ſweth patience. And not onely ſo, but we alſo reioyce in God, through our Lord Jeſus Chriſte, by whome we haue now receyued the attonement. Rom. 5. 11.

d

Likewiſe, thinke ye alſo, that ye are dead to ſinne, but are a liue to God in Jeſus Chriſte our Lord. Let not ſinne reigne therfore in your mortall body, that ye ſhould obey it in the luſts thereof. Neyther giue your members as weapons of vnrighcouſnes vnto ſin: but giue your ſelues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteouſnes vnto God. Rom. 6. 11. 12. 13.

where ſaith
is, it is not
idle, but
bringeth
ſweth the
fruites of
godlie ty-
uing, and
conuerſatio.

So euerie good tree bringeth ſweth good fruite, and a corrupt tree bringeth ſweth euill fruite. Math. 7. 17.

I am the Vine, ye are the branches: he that abideth in me, & I in him, the ſame bringeth ſweth much fruite, ſo

G. i.

with

without me ye cā do nothing. Ioh. 15. 5.

Faith with
out godlie
lpfe, is dead,
& but coun-
terfette.

29. 81. 136.
292. 709.

^c
Euen so the faith, if it haue no woꝝ
kes, is dead in it selfe. Iam. 2. 17.

Question.

Rehearse the summe of this faith?

Answer.

I belecue in God the Father almighty,
maker of heauen and earth. And
in Iesus Christe his onely Sonne our
Lord, which was cōcciued by the ho-
lie Ghost, borne of the virgin Marie.
He suffered vnder Pontius Pilate, was
crucified, dead, and buried: he descen-
ded into hell, and the third daye, he
rose againe from death. He ascended
into heauen, and sitteth on the right
hand of God the Father almighty.
From thence shall hee come to iudge
both the quick and the dead. I belecue
in the holy Ghost. The holy Catho-
lique Church. The Communion of
Saints, The forgiuenesse of sinne. The
resurrection of the body. And the life
euerlasting. So be it.

Question.

What is the effect of this Creeds?

Answer.

Answer.

This Credo containeth foure especiall pointes: fyrst, what we ought to beleene, concerning God the Father: secondly, concerning God the Sonne: thirdly, concerning God y^e holy Ghost: fourthly, concerning God his people, called the Church.

Question.

What beleuest thou in the first parte, concerning God the Father?

Answer.

Fyrst, I beleene that God the Father through Christe, (a) into whose body I am graffed by faith, is not onely a (b) Father of other faithfull, but euen my Father, and therefore loueth (c) me.

Two things
ges to be
beleued con-
cerning god
the father.

Secondly, that he is almighty, that is, that he hath (d) all power in his hand, guiding & ruling all things, so that nothing can be done in (e) heauen, earth, nor hell, without his prouidence.

Prooues out of the word of God.

But as many^a as receyued him, to
E. y. them

By faith,
we are graffed

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ted into the
bodye of
Christe, and
made the
sonnes of
God,

them he gaue power to be the sonnes
of God, euen to them that beleue in
his name. John. 1. 12.

Now then there is no condemnati-
on to them that are in Christe Iesus,
which walke not after the flesh, but
after the spirit. Rom. 8. 1.

But if the spirit of him that rayled
vp Iesus from the dead, dwell in you,
he that railed vp Christ from the dead,
shall also quicken your mortal bodies,
because that his spirit dwelleth in
you. Rom. 8. 11.

For ye are all the sonnes of God by
faith, in Christe Iesus. Gal. 3. 26.

By faith,
euery one of
the faithfull
taketh God
for his Fa-
ther.

For ye haue not receiued the spirit
of bondage to feare againe: but ye
haue receiued the spirit of adoption,
whereby we cry, Abba, Father. The
same spirit beareth witness with our
spirit, that we are the children of God.
Rom. 8. 15. 16.

And I will be a Father vnto you,
and ye shall be my sonnes and daugh-
ters, sayeth the Lorde almightie.
2. Cor. 6. 18.

But

But **GOD** ſetteth out his loue to-
wards vs, ſeeing that whyle we were
yet ſinners, Chriſt died for vs. Much
more then, being now iuſtified by his
blood, we ſhall be ſaued from wrath
through him. Rom. 5. 8. 9.

God is not
only the fa-
ther of the
faithful, but
alſo ſuch a
father, as
entirely lo-
ueth them.

For the **Lorde** hath called thee, be-
ing as a woman forſaken, and afflic-
ted in ſpirite: and as a young wife,
when thou waſte-refuſed, ſayeth thy
God. For a litle whyle haue I for-
ſaken thee, but with great compaſſion
will I gather thee. For a moment,
in mine anger, I hidde my face from
thee for a litle ſeaſon: but with ever-
laſting mercie haue I had compaſſion
on thee, ſayth the **Lorde** thy redeemer.
Eſa. 54. 6. 7. 8.

I am the **Lorde**, and there is none
other, there is no **God** beſides me: I
gyrded thee, though thou haſt not
knowne me, that they maye knowe
from the riſing of the Sunne, and
from the Weſt, that there is none be-
ſides me. I am the **Lorde**, and there

God hath
power and
rule over all
things.

G. iiij.

is

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is none other . I forme the lyght, and create darknesse : I make peace, and create euyl : I the Lord doe all these thinges. Esa. 45. 5. 6. 7.

I haue made the earth, & created man vpon it : I, whose handes haue spread out the Heauens, I haue euen commaunded all theyr armie. Esa. 45. 12.

Which declare the last thing from the beginning : & from of olde, thinges that were not done, saying : my counsaile shall stand, and I will doe what soeuer I will. I call a Wyrd from the East, & the name of my counsaile from far : as I haue spoken, so will I bring it to passe : I haue purposed it, and I will doe it. Esa. 46. 10. 11.

God his
providence,
sympeth the
crokes, and
beareth the
swey in all
things, and
in al places.

Q; Shall a Trumpette be blowne in the Cittie, and the people be not afraid : Q; shall there be euill in a Cittie, and the Lord hath not done it : Amo. 3. 6.

Whether shall I goe from thy spire : Q; whether shall I flee from thy presence : If I ascende into heauen, thou art there : If I lie downe in hel, thou

for Housholders.

thou art there. Let me take the wings
of the morning, and dwell in the bitter-
most parts of the sea: yet thither shall
thine hand leade me, & thy right hand
holde me. &c. *Pla. 139 7. 8. 9. 10.*

Question.

*What beleeuest thou in the second part,
concerning God the Sonne?*

Answer.

I beleeue that Iesus Christe, one
God (a) in substance with the father
and the holie Ghost, (b) took fleſhe of
the Virgin Marie, and is become per-
fect man as I am, in all things, sinne
onely excepted, (c) and in my nature
hath wrought for me, whatſoeuer was
needfull for my ſaluation.

*What was
ought to be
leue concer-
ning God
the ſonne?*

Prooues out of the word of God.

a

Of whome are the Fathers, and of
whome concerning the fleſhe, Christe
came, who is God ouer all, blessed for
euer, *Amen. Rom. 9. 5.*

*Iesus christ
is God of
the ſame
ſubſtance
with his
father.*

In the beginning was the worde,
and the worde was with God, and that
worde was God. *1. Iohn. 1.*

C. iij.

Beleeue

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Belæuest thou not that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doth y^e works. Belæue me that I in the Father, and the Father in me: at the least, belæue me for the works sake. Ioh. 10. 11.

b

Christ took
fleshe of the
virgin Ma-
rie.

Concerning his sonne Iesus Christe our Lorde, which was made of the seede of Dauid, according to the fleshe. Rom. 1. 3.

But whyle he thought these things, beholde, the Angell of the Lord appeared vnto him in a dreame, saying: Ioseph the sonne of Dauid, feare not to take Marie for thy Wife: for that which is conceived in her, is of the holy Ghost. And shee shall bring forth a Sonne, and thou shalt call his name Iesus: for he shall saue his people from theyr sinnes.

c

Christe in
our nature
hath won-
derfull thin-

For as much then as the chyl dren were pertakers of the flesh and blood: he also himselfe lyke wise toke parte with

for Housholders.

with them, that he might destroye ges needfull
for our sal-
uation. through death, him that had the power of death, that is, the deuill, and that he might deliuer all them, which for feare of death, were all theyr lyfe time subiect to bondage. Heb. 2. 14. 15.

For (that, that was impossible to the Lawe, in as much as it was weake, because of the fleshe,) God sending his owne Sonne, in the similitude of sinfull fleshe, and for sinne, condemned sinne in the fleshe, that the righteousnesse of the lawe might be fulfilled in vs, which walke not after the fleshe, but after the spirite.

Question.

*What meanest thou when thou sayest,
He suffered vnder Pontius Pilate?*

Answer.

Because the manner of death which why Christ
suffered vnder
Pontius Pilate. men doo suffer by the sentence of the Judge, and vnder the tytle of Justice, is more shamefull, flaundersous, and terrible, then if a man should die naturallie in his bed: therefore Christe tooke on him our person, to shew himselfe (a) befoze an earthlie Judge, and to

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to be (b) condemned by the mouth of Pilate, he being then Judge, that thereby we might be cleared before the iudgement seate of God.

Prooues out of the word of God.

a

Christe
brought be-
fore earthly
Rulers.

The Kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his Christe. *Psa. 2. 2.*

For doubtlesse against thine holie sonne Iesus, whome thou hast annointed, both Herode, and Pontius Pilate, with the Gentiles, and the people of Israell gathered themselves together, to do whatsoener thine hand, and thy counsaile determined before to be done. *Acts. 4. 27. 28.*

b

Pilate con-
demneth
Iesus.

Then let he (namely Pilate) Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. *Math. 27. 26.*

Then Pilate tooke Iesus, and scourged him. *Iohn. 19. 1.*

When Pylate heard that worde, he brought

for Housholders.

brought Iesus forth, and late downe
in the iudgement seate, in a place cal-
led the Pavement, and in Hebrew,
Gabbatha, Iohn. 19. 13.

Then deliuered he him vnto them,
to be crucified. And they tooke Iesus
and led him away. Iohn. 19. 16.

Question.

*What meanest thou, when thou sayest,
Christe was crucified, dead, and bur-
ied?*

Answer.

First, I meane in that he was cru-
cified, that hee suffered (a) the death that wee
learne of
Christe
being cruci-
fied.
of the Crosse, which was an abhomi-
nable and cursed death, (b) to deliuer
me from the curse which was due for
my sinnes.

Secondly, for as much as death was why Christ
died.
a punishment due vnto man for sinne,
therefore our saviour Christe dyd suf-
fer death, and by suffering, overcame
death. For in his death doth lie the
principall point of our salvation: for
if he had not bene truly (c) dead, we
should yet haue bene subiect to eter-
nall death and damnation.

Thirdly,

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**Why Christ
was buried.**

Thirdly, he was buried for the more greater confirmation of his death and resurrection. And to the intent to make it more certainly knowne vnto vs: it pleased him also to be buried after the common manner of men, and that by two notable persons, (d) Nicodemus, and Ioseph of Aramathia: which was also done by the wyll and consent of Pylate, who caused the body to be deliuered vnto them.

Prooues out of the word of God.

**Christ crucified, that
is, put to
death on the
Crosse.**

^a
And when they were come to the place, which is called Caluerie, there they crucified him, and the euill doers, one at the ryght hande, and the other at the left. Luke. 23. 33.

**Christe suffered the
curled death
of the crosse,
to deliuer
vs from the
curse due to
our finnes.**

^b
Christe hath redeemed vs from the curse of the lawe, when he was made a curse for vs, (for it is wrytten. Cursed is euerie one that hangeth on tree) that the blessing of Abraham might come on the Gentiles through Christe Iesus, that we might receyue the promise

for Housholders.

mise of the Spirite through faith.
Gal. 3. 13, 14.

Therefore will I giue him a porti-
on with the great, and he shall deuide
the spoyle with the strong, because he
hath poured out his soule vnto death,
and hee was counted with the trans-
gressors, and he bare the sinne of ma-
ny, and prayed for the trespassers.
Esa. 53. 12.

If Christ
had not tru-
ly dyed, we
had yet re-
mained in
the condem-
nation of our
sinne: For
the ende of
his death
was to de-
liuer vs.

But GOD setteth out his loue
towards vs, seeing that while we
were yet sinners, Christe died for vs.
Rom. 5. 8.

For first of all, I deliuered vnto
you that which I receyued, be it that
Christe died for our sinnes, according
to the Scriptures. 1. Cor. 15. 3.

But he was wounded for our trans-
gressions, he was broken for our ini-
quities: the chastisement of our peace
was vpon him, and with his stripes
we are healed. Esa. 53. 5.

Who his owne selfe bare our sinnes
in his body on the tree, that we being
deliuered from sinne, should liue in
righte

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righteousnes : by whose stripes ye are
healed. 1. Peter. 2, 24.

d

Jesus ha-
ried by Jo-
seph of A-
ramathia &
Nicodemus
with the
wyl & con-
sent of Py-
late.

And when the euen was come, there
came a rich man of Aramathia, na-
med Ioseph, who had also himselte
been Iesus disciple. He went to Pilate,
and asked the body of Iesus, then Pi-
late commaunded the body to be deli-
uered. Math. 27, 57, 58.

Ioseph of Aramathia, an honorable
Counsaillour, which also looked for the
kingdoms of God : came and went in
boldie to Pilate, and asked the body of
Iesus, &c. Mark. 15, 43.

He (namely Ioseph) went to Pilate,
and asked the body of Iesus, and toke
it downe, and wrapped it in a linnen
cloath, and layd it in a Tombe, betwen
out of a rocke, wherin was neuer man
yet layde. Luk. 23, 52, 53.

And there came also Nicodemus
(which first came to Iesus by night) &
brought of Myrre & Aloes mingled
together, about an hundred pound.
When they took the body of Iesus, and
wrapped it in linnen cloathes, with the
the

the odors, as the manner of the Jewes
is to burie. Iohn. 39. 40.

Question.

What meanest thou concerning this, fol. 37. 242. 201
that Christ descended into hell?

Answer.

Where it is sayde, that Chriffe descended into hell: thereby I beleue, that Christ did not onely suffer in his bodie, the punishment due vnto my body, (a) but also in his Soule, the punishment due to my soule, which was the torments of hell, second death, (b) sorrowes of death, and abiection from God: as it doth appeare by the anguish of his soule in the Garden, (c) when droppes of blood issued out of his body, and also vpon the Crosse, by (d) his lamentable cry vnto his Father. For in a miserable case had we bene, if hee had suffered onelie the punishment due to our body, and not to our soules.

What the meaning is, of Christes descending into hell.

Prooues out of the word of God.

^a
Pet the Lord would breake him, ^{Chriffe suffered for our}
and

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sinnes, as
wel in soule
as in bodie.

and make him subiect to infirmities :
When he shall make his soule an offer-
ring for sinne, he shall see his seede, and
shall prolong his dayes , and the will
of the Lord shall prosper in his hande.
He shall see of the travaile of his soule,
and shall be satisfied : by his know-
ledge , shall my righteous seruant
iustifie many , for he shall beare theyr
iniquities.

The punish-
ment which
Christe in
soule suffered
for our sins,
amongst o-
ther names,
is Scripture
termeth,
sorowes of
death.

b

Whome God hath rayled vp , and
loosed the sorowes of death, because it
was impossible that he should be hol-
den of it. Acts. 2. 24.

Then sayde Iesus vnto them : My
Soule is verie heauie , euen vnto the
death, tarrie ye heere and watch with
me. Math. 26. 38.

This he-
with the ex-
tremitie of
the payne
which christ
felt for our
sinnes.

c

But being in an agony, he prayed
more earnestlie : and his sweate was
lyke drops of blood, trickling downe to
the ground. Luk. 22. 44.

These cry-
nges lyke-
wise declare

d

And Iesus cried with a loude voice,
and sayde : Father, into thine handes

I commend my spirite. And when he thus had sayde, he gaue vp the Ghost.
Luk. 23. 46.

into by the
greatnes of
the tormēt
that Christ
sustained for
our trans-
gressions.

And about the ninth houre, Iesus cried with a lowde voice, saying, *Eli, Eli, Lamaſabaſethanie?* That is, My God, my God, why haſt thou forſaken me. Math. 27. 46.

Then Iesus cryed againe with a lowde voice, and yelded vp the ghost. Math. 27. 50.

Question.

What fruite haſt thou by the death of Christe?

Answer.

First, I beleue that this death & punishment which Christ suffered, is the appealing of (a) Gods wrath, & a full satisfaction to God for all my sinnes.

Proſite by
the death of
Christe.

Secondly, that (b) as he is dead for sinne, so he wyll cause sinne to dye in my mortall body.

Prooues out of the word of God.

a

Neither by the blood of Goates The death
and Calues, but by his owne blood of Christe is

Y.i.

entred

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the appearing
of Gods
wrath, and
a full satis-
faction for all
our finnes.

entred he in once into the holie place
and obtayned eternall redemption for
vs. For if the blood of Bulles and of
Goates, and the ashes of an Heysler,
sprinckling them that are vncleane,
sanctifieth, as touching the purifying
of the flesh: how much more shall the
blood of Christe, which through the
eternall spirite, offered himselfe with-
out spot to God, purge your conscience
from dead workes, to serue the living
God? Heb. 9. 12. 13. 14.

So Christe was once offered to take
awaye the finnes of many, and vnto
them that looke for him, shall he ap-
peare the seconde tyme without sinne
vnto saluation. Heb. 9. 28.

Who his owne selfe bare our finnes
in his body on the tree, that we being
deliuered from sinne, should lye in
righteousnesse, by whose stripes ye
were healed 1. Pet. 2. 24.

And he is the reconciliation for our
finnes, and not for ours onely, but al-
so for the finnes of the whole world.

1. Iohn. 2. 2.

for Householders.

b

For they that are Christs, haue crucified the flesh with the affections and the lustes. Gala. 5. 24.

Christe dying for sinne causeth sin also to die in our mortall bodies.

For I through the lawe am dead to the lawe, and that I might line vnto God, I am crucified with Christe.

Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne. For hee that is dead, is freed from sinne. Wherefore, if we be dead with Christ, we beleeue that we shal line also with him. Rom. 6. 6. 7. 8.

Like wise thinke ye also, that ye are dead to sinne: but are alive to God in Iesus Christ our Lord. Rom. 6. 11.

Question.

What profite hast thou by the rising againe of Christe?

Answer.

First, I am assured by his rising from death, that he hath (1) overcome death, hel, and sinne, and hath finished my iustification.

Profite by Christes resurrection,

Secondly, that as he is risen from 2

death,

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death, so he causeth mee as a member of him, (b) to rise from sinne, and be light in righteousness.

3 Thirdly, his rising againe is a sure pledge to mee, that my (c) body shall in lyke manner rise againe.

Prooues out of the word of God.

a

Christe ry-
sing from
death, hath
for vs got-
ten the vic-
torie ouer
death, hell, &
sinne, & hath
finished our
iustificatiō.

O Death, where is thy sting? O graue where is thy victorie? The sting of death is sinne, & the strength of sinne is the lawe. But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christe. 1. Cor. 15. 55. 56. 57.

Who shall laye any thing to the charge of Gods chosen? It is God that iustificeth, who shall condemne? It is Christe which is dead, yea, & rather which is risen againe, who is also at the right hand of God, and maketh request for vs. Rom. 8. 33. 34.

Who was deliuered to death for our sinnes, and is risen againe for our iustification, Rom. 4. 25.

for Housholders.

b

We are buried the with him by baptisme into his death, y^e lyke as Chyriste was rayled vp from the death, by the glozy of the Father, so we also should walke in newnes of life. Rom. 6. 4.

Chyriste ryng from death, causeth vs to rise from sin and delect in righte-ousnesse.

If ye then be rylen with Chyriste, seeke those thinges which are aboue, where Chyrist sitteth at the right hand of God. Set your affection on thinges that are aboue, and not on thinges which are on the earth. For ye are dead, and your life is hyd with Chyrist in God, Col. 1. 2. 3.

c

For if there be no resurrection of the dead, then is Chyriste not rylen. 1. Cor. 15. 13.

Chyriste ryng from the dead, is a pledge of our ryng also.

For if the dead be not rayled, then is Chyriste not rayled. 1. Cor. 15. 16.

But now is Chyriste risen from the dead, and was made the first fruite of them that slepe. 1. Cor. 15. 20.

Question.

What is the meaning of this, that Christ ascended into heauen?

Answer.

Q. ij.

Chyriste

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Christe absent
in body,
but present
with vs in
Godhead.

Christe as touching his manhead,
is (a) onely in heauen: But (b) in his
Godhead, and comfort of his holie
Spirite, he is with vs to the ende of the
worlde.

Prooues out of the word of God.

Christe, con-
cerning his
manhead, is
only in hea-
uen.

Ye men of Galilee, why stand ye ga-
sing into heauen? This Iesus which
is taken vp from you into Heauen,
shall so come, as ye haue seene him goe
into heauen. Acts. 1. 11.

Whome (namely Christe) the hea-
uens must conteyne, vntyll the tyme
that all things be restozed, which God
had spoken by the mouth of all his ho-
lie Prophetes since the worlde began.
Acts. 3. 21.

Christ, tou-
ching his
Godhead,
and comfort
of his spirit,
is with vs
vnto the end
of the worlde.

And loe, I am with you alway vntyl
the end of the worlde. Math. 28. 20.

And I wyll praye the Father, and
hee shall giue you an other Comforter,
that hee maye abyde with you for
etier.

Question.

what

What good gettest thou by the ascending
of Christe into heauen?

Answer.

First, Christ his ascending into hea-
uen, is a sure pledge vnto mee, that (a)
I shall in like manner, as a member
of him by his power, be receyued into
heauen, in the same nature wherein he
is ascended.

Secondly, Christe having ascended
into heauen, (b) maketh continuall in-
tercession for me.

Prooues out of the word of God.

And though I goe to prepare a place
for you, I wyll come againe, and re-
ceyue you vnto my selfe. that where
I am, there may ye be also. Iohn. 14. 3.

Who shall chaunge our vile body,
that it maye be fashioned lyke vnto
his glorious body, according to the
working, whereby he is able euen to
subdue all thinges vnto himselfe.

Phil. 3. 21.

When Christe, which is our lyfe,
shal appeare, then shal ye also appeare
with

The profite
that we get
by Christes
ascension.

As Christe
is ascended
into heauen,
so also shall
we by his
power as-
cende into
heauen.

H. iij.

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with him in glorie. Col. 3. 4.

Then shall we which liue and re-
mayne, be caught vp with them also
in the clowdes, to meete the Lorde in
the ayre, and so shall we be euer with
the Lorde. 1. The. 4. 17.

b

Christ maketh continual request for vs in heauen.

It is Christe which is dead, yea, or
rather, which is risen againe, who is
also at the right hand of God, and maketh
request also for vs. Rom. 8. 34.

For Christe is not entred into the ho-
ly places that are made with handes,
which are similitudes of the true sanc-
tuarie: but is entred into verie hea-
uen, to appeare nowe in the sight of
God for vs. Heb. 9. 24.

My Babes, these thinges write I
vnto you, that ye sinne not: and if a-
ny man sinne, we haue an advocate
with the Father, Iesus Christe, the
iuste. And he is the reconciliation for
our sinnes, and not for our sinnes on-
lie, but also for the sinnes of the whole
world, 1. Iohn. 2. 12.

Question.

What is the meaning of this, that Christ
sitteth

for Houlholders.

sitteth at the right hand of God the Father?

Answer.

Chrisse sitteth at the right hande of the Father: that is, hath (a) all power giuen him of the Father, ouer all thinges.

What it is to syt at the right hand of God.

Prooues out of the word of God.

a

Which he wrought in Christ, when hee rayled him from the dead, and set him at his right hande in the heauen, lie places, farre aboue all principallities and power and might, and domination, and euerie name that is named: not in this world only, but also in that, that is to come, and hath made all thinges subiect vnder his fete, and hath appoynted him ouer all thinges to be the head to the Church. Ephe. 1. 20, 21, 22.

Chrisse syt-
teth at the
right hande
of God, that
is, hath po-
wer ouer all
thinges.

And Iesus came and spake vnto them, saying: All power is giuen vnto me, in heauen and in earth, Mat. 28. 18.

Question.

What fruite doost thou receyue by this, that

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that Christe shall come to iudge the
quicke and the dead ?

Answer.

Christe his
comming to
iudgement,
comortable
to the godly,
and terrible
to the vn-
godly.

To me that am a member of Christ,
it is a singular comfort, (a) when I
know assuredly that none shall be my
Iudge, but he that is my saviour: but
terrible it will be to those that flee
from Christe, when (b) they shall see
him come to iudge them, whome they
in their life time refused.

Prooues out of the word of God.

Christ shall
come to
iudge the
elect, which
to them will
be a great
comfort.

And he shall send his Angels with
a great sound of a Trumpette, and
they shall gather together his elect,
from the foure windes, and from the
one ende of the Heauen to the other.

Math. 24. 31.

And Iesus sayd vnto them, verelie,
I saye vnto you, that when the sonne
of man shall sitte in the throne of his
maiestie, ye which followed me in the
regeneration, shall sit also vpon twelue
Thrones, & iudge the twelue Tribes
of Israel. Math. 19. 28.

When

Then shall the King say to them on his right hand, come ye blessed of my father: inherit ye the kingdome prepared for you from the foundation of the world. Math. 25. 34.

When he shall come to be glorified in his Saintes, and to be made meruailous in all them that belæue, (because our testimony towards you was belæued) in that day. 2. Thes. 1. 10.

b

For it is a righteous thing with **GOD**, to recompence tribulation to them that trouble you, & to you which are troubled rest with vs, when the Lord Iesus shall shewe himselfe from Heauen, with his mightie Angelles, in flaming fire, rendyng vengeance vnto them that doe not knowe God, & which obey not vnto the Gospel of our Lord Iesus Christ. 2. Thes. 1. 6. 7. 8.

The iudgement of Christ wyl be terrible to the wicked.

When shall there be signes in y Sun and in the Moone, and in the Starres, & vpon the earth, trouble among the Nations with perplexitie, the Sea and the waters shall rore, and mens hearts shall faile them for feare, and for

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for looking after those things which shall come on the world : for the power of heauen shall be shaken, Luk. 21. 25. 26.

Then shall he say vnto them on the lefte hand : Depart from me ye cursed into everlasting fire, which is prepared for the deuill and his Angelles. Math. 25. 41.

Question.

What beleeuest thou in the thirde part, concerning God The holy Ghost ?

Answer.

What we
ought to
beleeue of
God the ho-
ly Ghost.

I beleeue in God the holy Ghost, (a) sealeth into my heart all Christes benefits to be mine, and (b) maketh sinne to die in me, and styreth me vp to righteousness, and holinesse of lyfe.

Prooues out of the word of God,

a

Now ye are not in the flesh, but in the spirite, because the spirite of God dwelleth in you : but if any man hath not the spirite of Christe, the same is not his. Rom. 8. 9.

But if the spirite of him that raised
vp

for Household.

vp Iesus from the dead, dwell in you:
he that raised vp Chyſte frō the dead,
ſhall alſo quicken your mortal bodies,
becauſe that his Spirit dwelleth in
you. Rom. 8. 11.

For ye haue not receyued the ſpirite
of bōdage to feare againe: but ye haue
receined the ſpirite of adoption: wher
by we crie, Abba, Father. The ſame
ſpirit beareth witnes with our ſpirit,
that we are the chyldzen of God. If
we be chyldzen, we are alſo heyyes, e-
uen the heyyes of God, and heyyes an-
nered with Chyiſt, if ſo be that we ſuf-
fer with him, that we may alſo be glo-
rified with him. Rom. 8. 15. 16. 17.

The holie
ſpirt ma-
keth vs full
aſſurance
of all the
benefites of
Chyiſte.

And becauſe ye are ſonnes, God hath
ſent ſowth the ſpirite of his Sonne in-
to your heartes, which cryeth, Abba,
Father. Gala. 4. 6.

That the God of our Lorde Iesus
Chyiſte the Father of glorie, might
giue vnto you the ſpirite of wiſedome,
and reuelatiō througħ the knowledge
of him, that the eyes of your vnder-
ſtanding maye be lyghtened, that ye
maye knowe what the hope is of his
cal

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calling, & what the riches of his glorious inheritance is in the Saintes.
Ephc. 1. 17. 18.

b

The spiritte
of God kyl-
leth sinne in
vs, and stry-
ueth vs by
to newnes of
lyfe.

And be renued in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holinesse. Ephc. 4. 23. 24.

In whome also ye are circumcised with circumcision made without bandes, by putting off the sinfull body of the flesh, through the circumcision of Christs, in that ye are buried with him through Baptisme, in whome ye are also raysed by together, through the faith of the operation of GOD, which raysed him from the dead. And ye which were dead in sinne, and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing you all your trespasses. Col. 2. 11. 12. 13.

Question.

Seeing there is but one God onelie, why namest thou the Father, the Sonne, and the holie Ghost?

Answer.

Because

for Houſholders.

Because God hath ſo opened himſelf in his (a) word, that theſe three ſan-
drie perſons are in ſubſtance, but (b) one true and everlaſting God.

The three
perſons in
the God-
head, make
but one god
in ſubſtance.

Prooves out of the word of God.

a

And Jeſus when he was baptized, came ſtraight out of the water: and loe, the Heauens were opened vnto him, and Iohn ſawe the ſpirit of God deſcending lyke a Dove, and lighting vpon him. And loe, a voice came from Heauen, ſaying: This is my beloued ſonne, in whome I am well pleaſed. Math. 3. 16. 17.

In the gods
head there
be three ſan-
drie perſons.

Goe therfoze and teach all Nations, baptizing them in the name of the father, and the ſonne, and the holy ghoſt. Math. 28. 19.

For there are three, which beare re-
corde in heauen, the Father, the word,
and the holy Ghoſt, and theſe three are
one. 1. Iohn. 5. 7.

The ſpirit of the Lord is vpon mee
(ſpeaking of Chriſt) therfoze hath the
Lord annointed me, &c. Eſa. 61. 1.

And

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b.

And all these thinges woꝛketh euen the selfe-same spirite, distributing to euerie man severallie as hee wylle.
1. Cor. 12. 11.

The thre
fundie per=
sons in the
godhead, are
all but one
God.

For there are thre which beare re=
cord in heauen: the Father, the word,
and the holie Ghost, and these thre are
one.

Question.

Now let vs come to the fourth part, what
callest thou, the catholique Church?

Answer.

What the
Catholique
Church is.

The Catholique Church, is the (a)
whole company of true faithfull peo=
ple, which euer were since the begin=
ning of the woꝛld in all places, which
also be now, and shall be to the end of
the woꝛld. Of the which number, I be=
lieue that I (b) am one. I beleue that
God (c) knoweth them all, and hath a
(d) most tender care ouer them.

Prooues out of the word of God,

a

The Ca=
tholique
Church, is

For those which hee knew befoze,
hee also Predestinate to be made like
to

to the Image of his Sonne, that hee might be the first borne among many brethren. Rom. 8. 29.

That in the dispensation of the fulnes of the times, he might gather together in one all thinges, both which are in heauen, & which are in earth, euen in Christ: in whome also we are chosen, when we were predestinate according to the purpose of him, which worketh all thinges after the counsel of his owne will, that wee, which first trusted in Christe, should be vnto the praise of his glory: in whome also ye haue trusted, after that ye heard the word of trueth, euen the Gospell of your saluation, wherein also after that ye believed, ye were sealed with the holy spirite of promise, &c. Eph. 1. 10. 11. 12. 13.

And I saye also vnto thee, thou art Peter, and vpon this rocke will I build my Church: and the gates of hel shall not overcome it. Math. 16. 18.

Other sheepe haue I also which are not of this fholde, them also must I bring, and they shall heare my voice: and there shall be one sheepfold, and

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one shepheard. Iohn. 10. 16. **The same spirite beareth witnesse with our spirite, that we are the children of God. Rom. 8. 16.** **Examine your selues, whether ye are in the Faith: examine your selues: knowe ye not your owne selues, how that Iesus Christe is in you, except ye be reprobates, 2. Cor. 13. 5.**

God knoweth all those that be of his Church. **But the foundation of God remaineth sure, & hath this seale, the Lord knoweth who are his: & let every one that calleth on the name of Christ, depart from iniquitie, 2. Tim. 2. 19.**

God hath a most tender care and a loue towards those that are his. **Cast all your care on him, for he careth for you. 1. Pet. 5. 7.** **For thus sayth the Lord of hostes: After this glorie hath he sent me vnto the Nations, which spoiled you. For he that toucheth you, toucheth the apple of his eye. Zach. 2. 8.**

Can a woman forget her childe, and not haue compassion on the sonne of her wombe: Though they should forget,

yet

for Householders.

yet will I not forget thee. Esa. 49. 15.

Are not two Sparrowes solde for a farthing : and one of them shall not fall on the ground without your Father : Yea, and all the haire of your head are numbred. Feare ye not therefore, ye are of more value then many Sparrowes. Math. 10. 29. 30. 31.

Question.

What callest thou, The Communion of Saintes ?

Answer.

The Communion of Saints, is the ^{What the} society that all we which beleeue haue ^{Communion} one with an other, as (a) members of ^{of Saints} one head, Iesus Christe, whereby we are (b) ready to communicate all Gods benefites, both spirituall and temporall, to the mutuall health & comfort one of an other, according to the measure which wee haue receiued of God in this lyfe.

Prooues out of the word of God.

For by one spirite, we are are hap. We are all
tized into one body, whether wee be members of

I. y. Jewes

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one body,
and therefore
ought to
haue fellow-
shippe one
with an o-
ther.

Jewes or Grecians: whether we be
bond or free, and haue bene all made
to drinke into one Spirit. 1. Cor. 12.
13. &c.

For we that are many, are one
bread, and one body, because we are
all partakers of one bread: 1. Cor. 10. 17

But let vs followe the trueth in
loue, and in all things growe vp into
him, which is the head, that is Christ.
Ephc. 4. 15.

For we are members of his body,
of his flesh, and of his bones. Ephc. 5.
30.

And hee is the heade of the body of
the Church: he is the beginning, and
the first borne of the dead, that in all
things he might haue the prehemi-
nence, Col. 1. 18.

So we being many, are one body in
Christe, and euerie one, one an others
members. Rom. 12. 5.

b

We ought
both spiri-
tuallie and
temporally
one member

Besides the thinges that are out-
ward, I am combed daylie, and haue
the care of all the Churches. 2. Cor. 11.
28.

Bears

**Beare ye one an others burden, and
so fulfyl the lawe of Chyiste. Gal. 6. 2.**

If there be therefore, any consolation in Christe: if any comfort of love: if any fellowship of the Spirit: if any compassion and mercie, fulfilling my love, that ye be lyke minded, having the same love, being of one accord, and of one iudgement, that nothing be done through contention or vaine glory, but that in meeknesse of minde, every man esteeme other better, then himselfe. . . . Look not every man on his owne thinges, but every man also on the thinges of other men. Phil. 2.

1.2.3.4) The amount of water added was

Question. What it is to believe, The forgiveness of sinne?

Answer: $\frac{1}{2}$

I beleue that Iesus Christe hath
wholy (a) appealed God for my sinnes;
and payde the full punishment due
vnto them, and therefore that they be
freely forgiven me, and shall neuer be
layde to my charge.

to be helped
full to an o-
ther, accord-
ing to the
measure re-
ceived from
God.

101-102
103-104
105-106
107-108

The punishment of our sinnes discharged by Christ.

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Prooues out of the word of God.

a

In Christ
we haue full
redemption,
and for-
giuenesse of
our finnes.

And he is the reconciliation for our
sinnes, & not for ours onelie, but also for
the sinnes of the whole world. 1. Ioh. 2. 2.

In whome we haue redemption
through his blood, that is, the forgive-
nesse of sinnes. Col. 1. 14.

For it pleased the Father, that in
him should all fulnesse dwell, and by
him to reconcytle all thinges vnto him-
selfe, and to set at peace through the
blood of his Crosse, both the thinges in
earth, and the thinges in heauen: and
you which were in times past straun-
gers & enemies, because your mindes
were set on euill works: hath he now
also reconciled in the body of his flesh,
through death, to make you holie and
vnb lameable, and without fault in
his sight. Col. 1. 19. 20. 21. 22.

But ye are of him in Christe Iesus,
who of God is made vnto vs wisdome
and righteousness, and sanctification,
and redemption. 1. Cor. 1. 30.

Surelie, he hath bozne our infirmi-
ties,

ties, and carried our sorowes: yet we
hvd iudge him, as plagued and smit-
ten of God, and humbled. But he was
wounded for our transgressions, he
was broken for our iniquities: the
chastisement of our peace was vpon
him, and with his stripes we are hea-
led. Esa. 53. 4. 5.

He was taken out from prison, and
from iudgement: and who shall de-
clare his age? For he was cut out of
the lining: for the transgression of my
people was he plagued. Esa. 53. 8.

Therefore will I giue him a porti-
on with the great, and he shall deuore
the spoyle with the strong, because he
hath poured out his soule vnto death:
and hee was counted with the trans-
gressours, and hee bare the sinne of
many, and prayed for the trespassers.
Esa. 53. 12.

For there is no difference, for all
haue sinned, and are deprined of the
glorie of God, and are iustified by his
grace freele, through the redemption
which is in Christe Iesus, whome
God hath set forth to be a reconcilia-
tion

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tion through faith in his blood, to declare his righteousness, by the forgiveness of the sinnes that are passed through the patience of God, Rom. 3. 23. 24. 25.

But God setteth out his loue towards vs, seeing that while we were yet sinners, Christe died for vs. Rom. 5. 8.

For if when wee were enemies, we were reconciled to God by the death of his sonne: much more being reconciled, we shall be saved by his life. Rom. 5. 10.

For God was in Christe, and reconciled the world to himselfe, yet imputing theyr sinnes vnto them, and hath committed to vs the word of reconciliation. 2. Cor. 5. 19.

Question.

What beleeuest thou of, The rising againe of the body?

Answer.

I beleeue that after this lyfe ended, my Soule (a) shall goe to God that gaue it: and my body shall rest in the Graue, vntyll the appointed tyme: and then I shall (b) see God in my flesh

Whether
the soules of
the godly
goe after
death.

for Houſholders.

fleſhe, and mine eyes ſhall looke vpon him, and this my body ſhall be made lyke vnto the glorious body of Chriſt, without all corruption.

Prooues out of the word of God.

^a
And duſte returne to the earth, as it was, and the ſpirite returne to God that gaue it. Eccle. 12. 7.

The ſoule of man after this lyfe ended, goeth to God.

And it was ſo that the begger dyed, and was carried by Angelles into Abrahams boſome. Luk. 16. 22.

Then ſayd Jeſus vnto him, verely, I ſay vnto thee, to day ſhalt thou be with me in Paradife. Luk. 23. 43.

^b
And though after my ſkinne, wormes deſtroy this body, yet ſhall I ſee GOD in my fleſhe. Whome I my ſelfe ſhall ſee, and mine eyes ſhall be holde, and none other for me, though my reynes are conſumed within me. Iob. 19. 26. 27.

The eſtate and condition of our bodies at the reſurrection.

So alſo is the reſurrection of the dead. The body is ſowne in corruption, and is rayſed in incorruption. It is

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is lowne in dishonour, and is raised in glozy. It is lowne in weaknes, and is raised in power. It is lowne a naturall body, & is raised a spirituall body: there is a naturall body, and there is a spirituall body. 1. Cor. 15. 42. 43. 44.

For this corruptible, must put on incorruption: and this mortal must put on immortality. 1. Cor. 15. 53.

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himselfe.

I would not, Brethren, haue you ignorant concerning them which are a slepe, that you sorrowe not, euen as other which haue no hope. For if we beleue that Iesus is dead, and is risen, euen so them which slepe in Iesus, will God bring with him. For this saye we vnto you by the worde of the Lorde, that we which liue, and are remaining in the comming of the Lorde, shall not preuent them which slepe: For the Lord himselfe shall descende from Heanen with a shout, and

for Household.

and with the voice of the Archangell,
and with the Trumpet of God : and
the dead in Christe shall rylse fyrst.

1. The. 4. 13. 14. 15. 16.

Question.

What is it that thou sayest of Lyfe e-
uerlasting?

Answer.

I beleue that when God shall raise
againe this my body, and ioyne it a-
gaine togeather with my soule, that
then I shall liue with Christe (a) for
euer, in his euerlasting kingdome of
glozie.

What we
ought to be-
lieue of lyfe
euerlasting.

Prooues out of the word of God.

For this corruptible must put on in-
corruption : and this mortall must put
on immortality. So when this corrup-
tible hath put on incorruption, & this
mortal hath put on immortality, then
shall be brought to passe the saying
that is written : Death is swallowed
vp in victorie. 1. Cor. 15. 53. 54.

The body
in the last
resurrection
ioyned toge-
ther with
the soule, we
shall liue in
heauen with
Christe for
euer.

Question.

By

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By what meanes doo we attaine vnto
this faith which thou haist beere con-
fessed?

Answer.

Howe we
attayne vnto
to faith.

The holie Ghoste hath appointed
the preaching of the worde, to be the
ordinarie meanes, whereby hee (a)
worketh in our heartes, this true and
liuelic faith, and without this prea-
ching of the word, we can neuer haue
faith.

Prooues out of the word of God.

Preaching
the ordinarie
meanes
whereby
God wor-
keth faith
in vs.

But howe shall they call on him,
in whome they haue not belceued?
And howe shall they beleue in him,
of whome they haue not heard? And
how shall they heare without a Prea-
cher? Rom. 10. 14.

Then faith is by hearing, and hea-
ring by the word of God, Rom. 10. 17.

For seeing the world by wisdom
knewe not God, in the wisdom of
God, if pleased God by the foolishnesse
of Preaching, to saue them that be-
leue, 1. Cor. 1. 21.

Question

for Houſholders.

Question.

After that God, by the meanes of his
word, hath wrought in our heartes,
ſaith: by what meanes afterwarde
dooth he ſtrengthen the ſame?

Answer.

This ſaith doth God ſtrengthen in
vs, by the ſelfe ſame preaching of the
word, and alſo by the uſe of the Sa-
craments.

Question.

What calleſt thou Sacraments?

Answer.

Sacraments be (a) outward ſignes
ordayned of God, for the greater aſſu-
rance & ſtrengthening of our faith,
being vnto vs (b) ſure pledges of thoſe
benefites of our ſaluation, which we
receyue in Chriſte to be ours, and
are repreſented vnto vs by the out-
warde ſignes of water in Baptiſme:
and bread and Wine in the Supper
of the Lord. They ſerue alſo for a
marke of our profeſſion, whereby we
differre from other people which be
Heathen.

Preaching
and the Sa-
craments
meanes to
ſtrengthen
ſayth.

ſe. 2. 58. 106. 165.
268. 470.

What Sa-
craments
are.

A necessary Catechisme

Prooues out of the word of God. I

Sacraments
are outward
sygnes gi-
uyn for
the asurance
and streng-
thening of
our faith.

**What is, ye shall circumcise the fore-
skynne of your fleshe, and it shall be a
signe of the conuenaunt betwene you
and mee. Gene. 17. 11.**

**Spake ye vnto all the Congrega-
tion of Israell, saying: in the tenth of
this moneth, let euery man take vnto
him a Lambe, according to the house
of the fathers, a Lambe for an house:
and if the household be to litle for the
Lambe, he shall take his neighbour,
which is next vnto his house, accor-
ding to the number of the personnes:
euerie one of you according to his ea-
ting, shall make your count for the
Lambe. Your Lambe shall be with-
out blemishe, a Male of a yere olde:
Ye shall take it of the Lambes, or of
the kiddees, &c. Exo. 12. 3. 4. 5.**

b

Sacraments
are pledges
of the bene-
fits that

**After he receyued the signe of cir-
cumcizion, as the seale of the righ-
teousnesse of the faith which he had,
when he was vncircumcized, that he
should**

Should be the Father of all them that beleeue, not being circumcized, that righteousness might be imputed vnto them also, Rom. 4. 11.

We receiue
in Churche.

Question.

How many Sacraments be there?

Answer.

There be two (a) Sacramentes: Sacraments that is to say, Baptisme, and the Supper of the Lord.

Prooues out of the word of God.

Moreover, Brethren, I would not

that ye should be ignorant, that all

our Fathers were vnder the clowde,

and all passed through the Sea, and

were all baptized vnto Moses, in the

clowde, and in the Sea, and byd all

eate the same spiritual meate, and did

all drinke the same spirituall drinke.

For they dranke of the spiritual rocke

that followed them: and the rocke

was Christe. 1. Cor. 10. 1. 2. 3. 4.

Question.

What strength of faith hast thou through

baptisme?

Answer.

There be two Sacraments, baptisme, and the Lords Supper.

Answer.

A necessary Catechisme

What doe
I learne by
baptisme.

Answer.

I am taught and assured by Bap-
tisme, that my (a) sinnes are forgiven
mee. For as the water washeth a-
way the filthinesse of the body: euen
so should I through the holie Choise,
be thereby fully certified and perswa-
ded, that (b) the blood of Christe be-
ing sprinkled vpon my soule, by the
(c) hand of Faith, hath washed away
both the guiltinesse of my sinne, and
the punishment due to the same: The
fruite & effect whereof, appeareth heer-
in, that through the power of Christes
death and resurrection, I am dead (d)
as touching sinne, & rayled vp againe
in (e) newnesse of lyfe: which two
things, in whome soener they appeare
not, they may wel haue the name and
tytle of Baptisme: but in deede they
be no Christians.

Prooues out of the word of God.

Baptisme
assureth the
faithfull of
the forgiv-

Now therefore why tariest thou?
Arise, and be Baptized, and walke a-
way thy sinnes, in calling on the
name

for Housholders.

name of the Lord. Acts. 22. 16.

remission of their
sinnes.

Iohn did baptize in the wildernesse,
and preach the Baptisme of amend-
ment of lyfe, for remission of sinnes.
Mark. 1. 4.

b

Electe according to the foreknow-
ledge of God the father vnto sanctifi-
cation of the spirit, through obedience
and sprinkling of the blood of Iesus
Christe. 1. Pet. 1. 2.

The blood
of Christ by
faith sprink-
led vpon
our hearts,
washes a-
way the
filth of sin.

To the which also the figure that
nowe saucth vs, euen Baptisme a-
græeth (not the putting away of the
filth of the flesh, but in that a good
conscience maketh request to God)
by the resurrection of Iesus Christe.
1. Pet. 3. 21.

But if we walke in the light, as he
is in the light, we haue fellowship one
with an other, and the blood of Iesus
Christe his Sonne cleanseth vs from
all sinne. 1. Iohn. 1. 7.

That he might sanctifie it, and cleanse
it by the washing of water, through
the word. Ephe. 5. 26.

Not by the works of righteousness,
B. i. which

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which we had done, but according to his mercy he saved vs, by the washing of the new birth, and the renewing of the holy Ghost, which he shed on vs abundantly, through Jesus Christe our saviour. Tit. 3.5.6.

Our hearts
purified by
faith.

^c And he put no difference betwene vs and them, after that by faith he had purified their hearts. Acts. 15. 9.

We are dead
as touching
sin, through
the power of
Christe by
death.

^d Knowe ye not that all we which haue been baptized into Jesus Christ, haue been baptized into his death: we are buried then with him by baptism into his death, that lyke as Christe was rayled vp from the dead, by the glorie of the Father, so we also should walke in newnesse of lyfe. For if we be grafted with him, to the similitude of his death: even so shall we be to the similitude of his resurrection: knowing this that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne. Rom. 6. 3. 4. 5. 6. &c.

There,

c

Therefore, if any man be in Christe, ^{In Christe} let him be a new creature. Olde thinges are passed away: behold, all thinges are become new. 2. Cor. 5. 17. <sup>We are rege-
led by to
newnesse of
lyfe.</sup>

For they that are Christes, haue crucified the flesh with the affections, and the lustes. If we liue in the spirite, let vs also walke in the spirite. Gala. 5. 24. 25.

Question.

*What strength of faith doo we finde in
the vse of the Lordes Supper?*

Answer.

The Supper of the Lord through <sup>In what
sort the sup-
per of the
Lord doeth
strengthen
our faith,</sup> the holie Ghost, doeth strengthen my Faith, that I should not denot, but as surelie as I receyue the (a) Bread and Wine into my body, to become wholie mine, (b) so my soule receyuet with all Christe, with his passion and righteousness, to be wholy mine, as surelie as if I had wrought them mine owne selfe.

Prooues out of the word of God.

a

What we
receiue out=
wardlie in
the Sacra=
ment of the
Lords sup=
per.

And as they did eate, Iesus tooke the Bread: and when he had giuen thanks, he brake it, and gaue it to the Disciples, and sayd: Take, eate, this is my body. Also he tooke the Cup: and when he had giuen thanks, he gaue it them, saying: Drinke ye all of it. For this is my blood of the newe Testament, that is shedde for many, for the remission of sinnes. Math. 26. 26, 27. 28.

The Cuppe of blessing which we blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ? For we that are many, are one bread, and one body, because we are all partakers of one bread. 1. Cor. 10. 16, 17.

And when he had giuen thanks, he brake it, and saide: Take eate: this is my body, which is broken for you: This doe ye in remembrance of me. After the same manner also he tooke the

for Household.

the Cup, when he had supped, saying:
this Cup is the new Testament in
my blood: this do as oft as ye drinke
it in remembrance of me. 1. Cor. 11.
24. 25.

For by one Spirit are we all bap-
tized into one body; whether we be
Jewes, or Grecians; whether we be
bondes, & haue bene all made to drinke
into one spirit. 1. Cor. 12. 13.

But ye are of him in Christe Iesus,
who of God is made vnto vs wisdom
and righteousnesse, and sanctification,
and redemption. 1. Cor. 1. 30.

Who was deliuered to death for
our sinnes, and is risen againe for our
iustification. Rom. 4. 25.

For he hath made him to be sinne
for vs, which knewe no sinne, that we
should be made the righteousnesse of
God in him.

Question.

Are not then the bread and wine in the
Supper of the Lorde, turned into the
bodis and blood of Christe?

Answer.

It. ij.

The

The bread
and wine
are outward
pledges of
these spiri-
tuall bene-
fits, that
our soules
inwardlie
receiue by
Christe, as
surelie as
our bodys
receiue the
other out-
wardlie.

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There is no
change of
the breade &
wine in the
Lords Sup-
per.

The Bread and Wine, as touching
theyr nature and substance, are (a)
not turned: but as touching the vse
of them, they differre from common
Breade and Wine, in that they are
appointed of God to serue vnto vs as
(b) seales and pledges of those bene-
fites, which Christe in his body hath
wrought for vs.

Prooues out of the word of God.

These places
teach di-
rectly that
the breade
and wine in
the Supper
of the Lord,
are not cha-
nged into the
body & blood
of Christe.

For as often as ye shall eat this
bread, and drinke this Cuppe, ye shall
shewe the Lords death tyll he come.
Wherefore, who soeuer shall eat this
bread, and drinke the Cuppe of the
Lord vnto wthelie, shall be guiltie of
the body and blood of the Lord.

Let a man therefore examine him-
selfe, and so let him eate of this bread,
and drinke of this Cup. 1. Cor. 11. 26. 27.
28. Reade also in the former question
these places. Math. 26. 26. 27. 28. 1. Cor.
10. 16. 17. and 1. Cor. 11. 24. 25.

As Circum-
cision was

b.

After he receyued the signe of Cir-
cumci-

for Householdiers.

cumcision, as the zeale of the righte-
ousnesse of the faith which he had,
when he was uncircumcized, that he
should be the father of all them that
belæue, not being circumcized, that
righteousnesse might be imputed to
them also. Rom. 4.11.

Question.

*In what manner oughtest thou to pre-
pare thy selfe in the receyning of these
misteries?*

Answer.

In preparing my selfe to receiue the
Supper of the Lord, I ought diligent-
lie to obserue these three things.

First, to (a) examine my selfe whe-
ther I (b) stand in faith, or no, which
I shall knowe, if I feele my (c) heart
(d) assured by the spirite of God, that
the (e) punishment of my sinnes, is
fullie discharged in Christe, and that
whatsoever he hath done, pertainteth
not onelie vnto others, but euen (f) to
mee.

Secondly, to examine my selfe, whe-
ther I finde my hart (g) inwardly so-
rie for my sinnes, with an inward

a Seale of
righteous-
nes of faith,
so bread and
wine in the
Sacrament
of the Lords
Supper, are
pledges of
such bene-
fices as
Christe hath
wrought for
vs.

These thin-
gs to be
observed be-
fore the re-
ceyning of
the Lords
Supper.

1
Examining
of our sel-
ues.

2
Inward
sorrowe for
our sinnes,

B.iiiij. hatred

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hatred, and loathing of sinne, and (h) an earnest desyre, and sure purpose, wholly to confirme my selfe to the wil of Gods word.

**Reconcilia-
tion.**

³ Thirdly, if any offence be betwéne others and mee, that I (i) reconcile my selfe vnto them. All these things: although they ought earnestlie to be considered in the (k) whole course of our life: yet then especially, when we come to the Supper of the Lord.

Prooues out of the word of God.

**We must
examine our
selues, before
we come to
the Lordes
Supper.**

^a

Let a man therefore examine him-
selfe, and so let him eate of this bread,
and drinke of this Cup. 1. Cor. 11. 28.

**Whether
we stand in
faith or no.**

^b

Examine your selues, whether you are
in the Faith: examine your selues:
knowe ye not your owne selues, how
that Iesus Christe is in you, except ye
be reprobates. 2. Cor. 13. 5.

**The tryall
of our faith
standeth in
the assurance**

^c

In whome also ye haue trusted, af-
ter that ye heard the word of trueth,
euen the Gospell of your Saluation,
wherein

for Household.

wherein also after that ye belæued, ye were sealed with the holie Spirit of promise. Ephe. 1. 13.

Who hath also sealed vs, and hath giuen the earnest of our spirite in our hearts. 2 Cor. 1. 22.

And he that hath created vs for this thing, is God, who also hath giuen vs the earnest of the spirit. 2. Cor. 5. 5.

of our hearts
by the spirite
of God, that
our sinnes
are pardoned,
as is
proced in
the places
following.

For ye haue not receyued the spirit of bondage to feare againe: but ye haue receyued the spirite of adoption, whereby we crie, Abba, Father, Rom. 8. 15.

The holie
ghost in
boldnesse vs
to come vnto
God in
Christ.

By whome we haue boldnesse, and entraunce with confidence, by faith in him. Eph. 3. 12.

My Babes, these thinges write I vnto you, that ye sinne not: and if any man sinne, we haue an aduocate with the father, Iesus Christe, the iuste. And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world. 1. Iohn. 2. 1, 2.

Our sinnes
fully discharged in
Christe.

All

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All we lyke Sheepe haue gone astraye, we haue turned euerie one to his owne waye, and the Lord hath layde vpon him the iniquity of vs all. He was oppressed, and he was afflicted, yet did not he open his mouth. He is brought as a Sheepe to the slaughter, and as a Sheepe before her shearer is dumbe, so he opened not his mouth. He was taken out from prison, and from iudgement: and who shall declare his age? For he was cut out of the lande of the lyving: for the transgression of my people was he plagued. And he made his graue with the wicked, and with the rich in his death, though he had doone no wickednesse, neither was any deceit in his mouth. Esa. 53. 6. 7. 8. 9. &c.

f

Euery one
by faith
ought to ap-
prie the be-
nefit of
Christ to
himselfe.

That Christe may dwell in your hearts by faith, that ye being rooted and grounded in loue, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: & to knowe the loue of Christ, which passeth knowledge, that yee may

for Housholders.

may be filled with all fulnes of God.

Eph. 3. 17. 18. 19.

G

Then Peter remembred the words of Iesus, which had sayd vnto him: Before the Cocke crowe, thou shalt deny me thrise. So he went out and wept bitterlie. Math. 26. 75.

We must be hartely sorie for our sins, with an inward ha tred and loathing of them.

Break by your fallow ground, and sow not among thornes: be circumcized to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, least my wrath come forth lyke fire, and burne that none can quench it, because of the wickednesse of your inventions. Iere. 4. 4.

Wherefore also now the Lord sayth: Turne you vnto mee, with all your hearts, & with fasting, and with weeping, and with mourning, and rent your heart, & not your cloathes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnes, and repenteth him of the euill. Ioe. 2. 12. 13.

For godly sorrow causeth repentance vnto

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unto saluation, not to be repented off :
but the woꝛldly sorrow causeth death :
foꝛ beholde , this thing that ye haue
beene godlie sorie , what great care it
hath wrought in you : yea, what clea-
ring of your selues : yea, what indig-
nation : yea , what feare : yea, howe
great desire : yea, what a zeale : yea,
what punishment ?

h

We must
walke in
newnesse of
lyfe.

We are buried then with him by
Baptisme into his death, that lyke as
Christe was raysed vp from the dead
by the glorie of the Father, so we al-
so shoulde walke in newnesse of lyfe.
Foꝛ if we be grafted with him to the
symilitude of his death : euen so shall
we be to the symilitude of his resur-
rection : knowing this , that our olde
man is crucified with him, that the
body of sinne might be destroyed, that
hencefoꝛth we should not serue sinne.
Foꝛ he that is dead , is freed fro sinne.
Wherfoꝛe, if we be dead with Christ,
we beleue that we shal liue also with
him. Rom. 6. 4. 5. 6. 7. 8.

But if the spirite of him that ray-
sed

ſed by Jeſus from the dead, dwell in you: he that rayſed by Chriſte from the dead, ſhall alſo quicken your mortall bodieſ, becauſe that hiſ ſpirite dwelleth in you. Rom. 8. 11.

Wꝛethꝛen, I count not my ſelfe, that I haue attayned to it: but one thing I do: I forget that which is behinde, and endeouour my ſelfe to that which is befoze, and folloꝛe harde towarde the marke, foꝛ the pꝛice of the hie calling of God in Chriſte Jeſus. Phil. 3. 13. 14.

i

If then thou bring thy giſte to the Altar, and there remembreſt that thy brother hath ought againſt thee: leaue there thine offering befoze the Altar, and go thy way: firſt be reconciled to thy brother, and then come and offer thy gift. Math. 5. 23. 24.

k

What we being deliuered out of the handes of our enimies, ſhould ſerue him without feare, all the daies of our lyfe, in holynesse and righteousnesse befoze him, Luk. 1. 74. 75.

But

We muſt receiue our ſelues one to another, if there be offence betweene vs. It is our duty alwaies to ſhewe forth the fruits of Chꝛiſtiang, and therfoꝛe

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e speciallie
when wee
come to re-
ceiue the
Lords sup-
per.

But as he which hath called you, is
holie, so be ye holie in all manner of
conuersation. 1.Pet.1.15.

Question.

*Nowe seeing we be besaued by Christes
workes without our deserving, vber-
to then now serueth our vuell doing, or
what auaieth it to do good workes?*

Answer.

Three ends
of good
workes.

We must do good workes, not to de-
serue (a) saluation by them, but by our
1 workes to (b) glorific God, in (c) wal-
king as becommeth Gods chyldren,
declaring thereby our (d) thankfulness
to God for our redemption.

2 Secondlie, by our workes, to make
our (e) election more certayne vnto our
selues.

3 Thirdlie, to (f) winne others to
Christe, by our holie life and conuer-
sation.

Prooues out of the word of God.

a

No workes
of ours can
deserue sal-
uation.

But we haue all bene as an vn-
cleane thing, and all our righteous-
nesse is as filthy cloutes, and we all

do

for Houlholders.

doe fade as a leafe, and our iniquities
as the winde, haue taken vs away.

Esay. 64. 6.

If thou be righteous, what gineſt
thou vnto him? Or what receiveth he
at thy handes? Iob. 35. 7.

O my Soule, thou haſt ſayde vnto
the Lorde, thou arte my Lorde, my
well doing extendeth not vnto thee.
Pſal. 16. 2.

So lyke wiſe ye, when ye haue done
all thoſe things which are commaun-
ded you, ſaye, we are vnprofitable ſer-
uants: we haue done that which was
our dutie to doe.

b

Let your light ſo ſhine befoze men,
that they may ſee your good woorkes,
and gloriſie your Father which is in
heauen. Math. 5. 16.

By our
workes wee
muſt gloriſy
God.

For ye are bought for a price, ther-
fore gloriſie God in your body, and
in your ſpिरite: for they are Gods.
1. Cor. 6. 20.

And haue your conuerſation honeſt
among the Gentiles, that they which
ſpeake euill of you, as of euill doers,
may

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may by your good workes which they shall see, glorifie God in the day of the visitation. 1. Pet. 2. 12.

c

Wee must walke in good workes as becommeth Gods chylde.

That ye may walke worthy of the Lord, and please him in all thinges, being fruitfull in all good workes and increasing in the knowledge of God. 1. Col. 10.

Onely let your conversation be, as becommeth the Gospell of Christe, that whether I come and see you, or else be absent, I maye heare of your matters, that ye continue in one Spirit, and in one minde, fighting together through the faith of the Gospell. Phil. 1. 27.

That ye walke worthy of God, who hath called you vnto his kingdome and glorie. 1. Thes. 2. 12.

I therefore, being a prisoner in the Lord, pray you that ye walke worthy of the vocation wherunto ye are called. Eph. 4 1.

As he hath chosen vs in him, before the foundation of the worlde, that we should be holy, and without blame before

for Houſholders.

ſoꝛe him in lone. Ephe.1.4.

For we are his workmanship, created in Chriſt Jeſus vnto good works, which God hath ordayned; that wee ſhould walke in them. Eph.2.10.

All the dayes of our lyfe, in holynesse and rightcouſneſſe beſoꝛe him. Luk.1.75.

d

Likewiſe thinke ye alſo, that ye are dead to ſinne, but are aliuſe to God in Jeſus Chriſt our Lord. Let not ſinne therefore raigne in your mortall bodies, that ye ſhould obey it in the luſts thereof. Neither giue ye your members, as weapons of vnrightheadneſſe vnto ſinne: but giue your ſelues vnto God, as they that are aliuſe from the dead: & giue your members as weapons of righteouſneſſe vnto God. Rom.6.11.12.13.

I beſeeche you therefore, brethren, by the mercies of God, that ye giue vp your bodies a liuing ſacrifice, holy, acceptable vnto God, which is your reaſonable ſeruing of God. And ſaſhio not your ſelues lyke vnto this world,

L.i.

but

Wee muſt
bring forth
the fruits of
righteouſ-
neſſe, to de-
clare our ſel-
ues thankes-
full to God
for our re-
demption.

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but be ye chaunged by the renewing of your minde, that ye may proue what is the good will of God, & acceptable, and perfect.

And ye as liuelie stones, be made a spirituall house, and holie Priesthood, to offer vp spirituall sacrifices, acceptable to God by Iesus Christe. 2.Pet.2.5.

e

Good works
are a testi-
mony of our
election.

Wherefore, Brethren, giue rather diligence to make your calling and election sure: for if ye do these things, ye shall neuer fall. 2.Pet.1.10.

So euerie good tree bringeth forth good fruite: and a corrupt tree, bringeth forth euill fruite. Math.7.17.

f

We must
walke god-
lie, to the
winning of
others.

Likewise, let the Wines be subiect to they: Unsoandes: that euen they which obey not the word, may without the word be won, by the conuersation of the Wines, while they behold your pure conuersation, which is with feare. 1.Pet.3.1.2.

Let vs then followe those thinges which concerne peace, and wherewith
one

one may edifie an other. Rom. 14. 19.

Question.

What workes callest thou good workes?

Answer.

Our workes can neuer be acceptable and good in the sight of God, unless in doing of them, we keepe these two things.

Two things
ges to be
observed in
the doing of
good workes.

First, that they be framed according to the will of Gods (a) lawes and commandementes, and not (b) after our owne deuises.

Secondlie, that they proceede from an heart (c) purged by faith: if epyther of these points be lacking, our workes are abhominable in the eyes of God, although they appeare neuer so glorious in the sight of men.

Prooues out of the word of God.

For we are his workmanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them. Ephe. 2. 10.

Our workes
must be such
as God commaundeth,
otherwys
they be no
good workes.

L. y. Other.

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b

Our works
must not be
framed after
our owne
deuises.

Wherefore, if ye be dead with Christ
fro the ordinances of the worlde : why
as though ye liued in the worlde, are ye
burdened with traditions : As, Touch
not, Taste not, Handle not . Which
all perish with the vsing, and are after
the commaundementes and doctrines
of men. Which thinges haue in deede
a shewe of wisdom, in voluntarie
Religion, and humblenesse of minde,
and in not sparing the body : neyther
haue they it in any estimation, to sa-
tisfie the flesh. Col. 2. 20. 21. 22. 23.

And not taking heede to Jewelike
Fables, and commaundementes of
men, that turne from the trueth.

Tit. 1. 14.

Wherefore, whatsoeuer I commaund
you, take heede you do it : thou shalt
put nothing thereto, nor take ought
therefrom. Deut. 12. 32.

Wherefore the Lord saide : Becanse
this people come nere vnto me with
their mouth, & honour me with their
lippes, but haue remooued their hearts
farre from me, and their feare toward
me,

for Houſholders.

me, was taught by the precepte of
men, &c. Eſai. 29. 13.

But in vaine they worſhip me, tea-
ching doctrines, which are but mens
precepte. Math. 15. 9.

c

For he that doubteth, is condemned Our worke
if hee eate, because hee eateth not of mult pro-
faith: and whatſoener is not of faith, cede from
is ſinne. Rom. 14. 23. faith.

But without faith, it is vnpoſſible
to pleaſe him. Hebr. 11. 6.

Queſtion.

Because prayer is our ſpeciall meanes,
vvhich God vvhil haue vs to uſe to in-
crease our faith: tell me vvhats belon-
geth to true prayer?

Aunſwer.

It is requiſite in true prayer, that five thinges
we obſerue theſe five thinges. to be

Fiſt, that we make our prayers (a) obſerved in
onely to God, through (b) Chriſte, and true prayer.
not to Saintes. ¹

Secondlie, that we be (c) inwardlie &
touched with the need of the thing we
aſke, hauing our mindes wholie bent

L. iij.

there.

A necessary Catechisme

therebpon, and not caried away with
by thoughts.

3 Thirdly, that our prayers be ground-
ed vpon(d) Gods promises, with full
assurance that they shalbe graunted,
so farre as the Lord doth know them
to be meete and needfull for vs.

4 Fourthly, that we (e) continue in
prayer, although we haue not our re-
quests at the first.

5 Fifthly, that we aske not those things
which we (f) thinke good in our owne
fantasie, but (g) onely that which God
commaundeth vs to aske of him in his
word, all which thinges be contained
in the Lordes (h) Prayer.

Prooues out of the word of God.

2
Wee must
praye onelie
to God,
Call vpon me in the day of trouble :
so will I deliuer thee, and thou shalt
glozifie me. Psal. 50. 15.

Heare O my people, and I will pro-
fess vnto thee, O Israell, if thou wilt
hearken vnto me : let there be no
strange God in thee, neither worship
thou any strange God, Psal. 81. 8. 9.

For who soeuer shall call vpon the name of the Lord, shall be saued.

Rom. 10. 13.

If any of you lacke wisdoome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him. Iam. 1. 5.

Then sayde Iesus to him: Auoide Satan, for it is written: Thou shalt worshippe the Lord thy God, and him onely shalt thou serue. Math. 4. 10.

And what so euer ye aske in my

name, that will I doe, that the Father may be glorified in the Sonne. Iohn. 14. 13.

Wee must make one prayers to God in Christe.

Ye haue not chosen me; but I haue chosen you, and ordayned you, that ye go and bring forth fruite, and that your fruite remaine, that what soeuer ye shall aske of the Father in my name, he may giue it you. Iohn. 15. 16.

And in that daye shall ye aske me nothing: Verelie, verelie, I say vnto you, what soeuer ye shall aske the Father in my name, he will giue it you.

Iohn. 16. 23.

A. liij.

And

we must
haue our
minds who,
be set vpon
that we
pray for.

And this is the assurance, that we
haue in him, that if we aske any thing
according to his will, he heareth vs.

1. Iohn. 5. 14.

But the holwe commeth, and now
is, when the true worshipper shall
worshippe the Father in Spirite and
trueth: for the Father requireth euen
such to worshippe him. God is a spi-
rite, and they that worship him, must
worship him in Spirite and trueth.

Iohn. 4. 23. 24.

The sacrifices of God, are a contrite
spirit: a contrite and a broken hart, O
God, thou wilt not despise. Psa. 51. 17.

The Lord is nere to all that call
vpon him: yea, to all that call vpon
him in trueth, Psal. 145. 18.

O our God, wilt thou not iudge the?
for there is no strength in vs to stand
before this great multitude that com-
meth against vs, neither do we know
what to do: but our eyes are toward
thee. 2. Chro. 20. 12.

Also when ye pray, vse no vaine repi-
titions, as the heathen: for they thinke

to be heard for they much babling.
Math. 6. 7.

Likewise the spirit also helpeth our infirmities: for we know not what to pray as we ought: but the spirit it self maketh request for vs with sighes, that cannot be expessed. Rom. 8. 26.

But let him aske in faith, and wauer not: for he that wauereth, is lyke a waue of the sea, tost of the winde, and caried away. Iam 1. 6.

Therefore, I say vnto you, whatsoeuer ye desire when ye praye, belene that ye shall haue it, and it shalbe done vnto you. Mark 11. 24.

And if we know that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions, that we haue desired of him. 1. Iohn. 5. 15.

And he spake also a Parable vnto them, to this ende, that they ought alwayes to pray, and not to weare faint, saying: There was a Judge in a certayne Cittie, which feared not God, neyther reuerenced man, And there was

Our prayers must proceede of faith, & faith cannot be without the promises of God in his word.

we must continue in prayer.

A necessary Catechisme

was a widow in y^e Citty, which came
vnto him, saying: Doe me iustice a-
gainst mine aduersary. And he would
not for a time: but afterward he sayd
with himself, though I feare not God,
nor reuerence man, yet because this
widow troubleth me, I will doe her
right, lest at the last, she come & make
me weary. And the Lord said: Heare
what the vnrightheous Iudge sayeth.
For shall not God auenge his elect,
which cry daye and night vnto him?
Yea, though he suffer long for them.

Luk. 18. 1. 2. 3. 4. 5. 6. 7.

Relappling in hope, patient in try-
bulation, continuing in Prayer.

Rom. 12. 12.

Pray continuallie. 1. The 5. 37.

Continue in prayer, & watch in the
same with thanksgiving. Col. 4. 2.

And pray alwayes with all manner
prayer & supplication in the spirit: and

watch ther vnto with all perseuerance
and supplication for all Saints. Eph. 6

18. &c. Heade also to this purpose, the
Hystorie of the Woman of Canaan.

Math. 15. 22. 23. 24. 25. 26. 27. 28.

Pe

for Household.

Ye aske and receyue not, because ye aske amisse, that ye might consume it on your lasses. Iam. 4.3.

Also the spirite helpeth our infirmities: for we know not what to pray, as we ought, &c. Rom. 8. 26.

We must not aske what lyeth our corrupt affections.

And this is the assurance, that we haue in him, that if we aske any thing according to his wyll, he heareth vs. 1. Iohn. 5. 14.

Our prayers must be made according to the wil of God.

After this manner therefore pray ye: Our Father which art in Heauen. Math. 6. 9, &c.

The Lorde hath left vs this forme of prayer as a patterne to frame al our prayers by.

And so it was, that as he was praying in a certaine place, when he ceased, one of his Disciples sayde vnto him, Master teach vs to pray, as Iohn also taught his Disciples. And he sayde vnto them, when ye praye, say: Our Father which art in Heauen. Luk. 11. 1, 2, &c.

Question.

Rehearse the Lorde's Prayer.

Answer.

Our

A necessary Catechisme

OVR Father which art in heaven,
halowed be thy name. Thy king-
dome come. Thy will be done in earth
as it is in heauē. Giue vs this day our
dayly bread. And forgiue vs our tres-
passes, as we forgiue them that tres-
passe against vs. And lead vs not into
temptation. But deliuer vs from euill.
For thine is the kingdome, the power
and the glory, for euer, and euer. *A-*
men.

Question.

*Howe many petitions be there contained
in this prayer?*

Answer.

There be sixe.

Question.

*What desirest thou of God in the first
petition?*

Answer.

Gods name
is halowed
two wayes.
First, I desire of our beauenly Fa-
ther, that his name may be halowed :
first, in his excellent workes, which is,
when we acknowledge (a) his mercie,
wisdome, iustice, and prouidence, that
be alone worketh all things : and that
(b) onelie the Lord be had in honour,
all

all other set aside.

Secondlie, that his name maye be ²
(c) glorified in our godlie living and
conuersation.

Prooues out of the word of God.

a

O my God and King, I will extoll **God his**
thee, and will blesse thy name for ever **name is to**
and ever. Psal. 145. 1. **be halowed**
and praysed

Blessed be the name of the Lord, **in, and for al**
from henceforth and for ever. **his workes,**
The
Lords name is praysed, from the ry-
sing of the Sun, vnto the going downe
of the same. Psal. 113. 2. 3.

For of him, and throught him, & for
him, are all thinges: to him be glorie
for ever. Rom. 11. 36.

To God, I say, onely wise, be praise
through Iesus Christ for ever. Amen.
Rom. 16. 27.

b

Now therefore feare the Lord, and **God onellie**
serue him, in vprightnesse & in truetb, **is to be had**
and put away the Gods, which your **in honour.**
Fathers serued beyond the flood, and
in Egypt, and serue ye the Lord. And
if

A necessary Catechisme

if it seme euill vnto you to serue the
Lord, those you this day whome you
wyll serue, whether the Gods which
your fathers serued (that were be-
yond the flood) or the Gods of the Am-
morites, in whose land ye dwell: but
I and my house will serue the Lord.
Iosu. 1. 24. 14. 15.

Wahes keepe your selues from I-
dolles. 1. Iohn. 5. 21.

Let there be no strange God in thee,
neither worshippe thou any strange
God. For I am the Lord thy God,
which brought thee out of the lande of
Egypt, &c. Psa. 81. 9. 10.

This being
layd against
them for a
fault, it fol-
loweth that
they ought
to doo the
contrarie,
namely, glo-
rifie God.

For the name of God is blasphemed
among the Gentiles through you, as
it is written. Rom. 2. 24.

Now therefore, what haue I here,
sayth the Lord, that my people is take
away for naught, and they that rule
ouer them, make them to boule, sayth
the Lord? And my name all the daye
continually is blasphemed. Esa. 52. 5.

And when they entred vnto the
Heathen, whether they went: they
pollute

polluted mine holy name, when they
sayde of them, these are the people of
the Lord, and are gone out of his land.
Ezech. 36. 20.

Question.

What desirest thou in the second peti-
tion?

Answer.

In the seconde petition, wee desire
that God his kingdome maye come,
that is, that he will declare himselfe,
to be king ouer his (a) Church, in gui-
ding and defending it, in increasing of
the number of the faithfull, in (b) bring-
ing forth labozers into his hartness,
and blessing their labours, and (c) sup-
pressing the rage of wicked tyrants.

We desire
two things.
in this pe-
tition.

What we
propose in
praying: the
kingdome
come.

Secondlie, that he will exercise his
kingdome severallie in euerie one of
vs, (d) killing sinne in vs, & all world-
ly care, and renuing vs to righteous-
nesse of lyfe.

Prooues out of the word of God.

a

Repent, for the kingdome of heauen
is at hand. Math. 3. 2.

The king-
dome of
heauen.

Wille

A necessary Catechisme

Who soeuer therefore shall breake one of these least commaundments, and teach men so, he shalbe called the least in the kingdome of heauen: but whosoener shal obserue & teach them, the same shall be called great in the kingdome of heauen. Math. 5. 19.

b

Labourers
in the har-
nest of God.

Therefore pray the Lord of the harvest, that he would send forth labourers into his harvest. Math. 9. 38.

c

God sup-
presseth the
rage of the
devill, and all
other wic-
ked tyrants.

He that committeth sinne, is of the devill: for the devill sinneth from the beginning: for this purpose appeared the sonne of God, that he might lose the workes of the devill. 1. Iohn. 3. 8.

The God of peace shall tread Satan under your feet shortly. Rom. 16. 20.

d

God killeth
sinne in vs,
and repleth
vs wth to
newnesse of
life.

And if Christe be in you, the body is dead because of sinne, but the spirit is life, for righteousness sake. But if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christe from the dead, shall also quicken your mortall bodies, because that

that his spirite dwelleth in you. Ro.8.
10.11.

Knowing this that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth, we shoulde not serue sinne. Rom.6.6.

Question.

What desirest thou of God in the third petition?

Answer.

In the third petition, we desire that what we Gods will may be done, that is, that we maye (a) willingly, in all things resigne our selues to Gods will, without murmuring or grudging.

Prooues out of the word of God.

a

Father, if thou wilt, take away this Cup from me: neuerthelesse, not my will, but thine be done. Luk.22.42.

And teacheth vs that we should denie vngodlinesse, and woꝛldly lusses, and that we should liue soberlie and righteouslie, and godly in this present woꝛld, Tit.2.12.

sp.1.

That

A necessary Catechisme

That he hencefoze ward should liue
(as much tyme as remayneth in the
fleshe) not after the lustes of men, but
after the will of God. 1. Pct. 4. 2.

And the world passeth away, and the
lustes thereof: but he that fulfilleth
the will of God, abideth euer.

Question.

What praye wee in the fourth peti-
cion?

Answer.

In the fourth petition we praye,
that he will giue vs (a) walking faith-
fullie in our calling, our daylie bread,
that is, all (b) thinges needfull for our
liuing, in this present lyfe.

Prooues out of the word of God.

a

In the sweate of thy face, shalt thou
eate bzeade, tyll thou returne to the
earth: for out of it wastte thou taken,
because thou art dust, and to dust shalt
thou returne. Gen. 3. 19.

Let him that stole steale no more:
but let him rather labour, and worke
with his handes the thinges which is
good,

for Housholders.

good, that he may haue to giue to him
that needeth. Eph. 4. 18.

For ye remember, Brethren, our
labour and trauaile: for we laboured
day & night, because we would not be
chargeable vnto any of you, and prea-
ched vnto you the Gospell of God.
We are witnesses, and God also, howe
holilie, and iustlie, and vnblameable,
we behaued our selues among you
that belæue. 1. Thes. 2. 9, 10.

b

The eyes of all waite vpon thee, and we haue
thou giuest them theyr meate in due from God
season. Psa. 145. 15. all thinges
needfull for
our suste-

All these waite vpon thee, that thou
mayst giue them foode in due season. nance in
this lyfe.
Psa. 104. 27.

Question.

What we praye for, in the fifth pe-
tition?

Answer.

In the fifth petition, we praye that
our sinnes maye be forgiven vs, that
is, that he will not laye to our charge
our sinnes, nor the punishment due
vnto them: but that he wil accept the
death

What we
pray for, in
this petition.

A necessary Catechisme

death and passion of Christ, as the full satisfaction for our sinnes : and that we may hereof haue (a) full assurance in our conscience, that the punishment of our synnes is fullie discharged in Christe : and therefore freely forgiven vnto vs, as (b) surely as we forgive others: and that we may (c) loue one another from the bottome of our hearts, all desire of reuenge set aside.

Prooues out of the word of God.

a

Our consciences are assured that our sinnes are fully discharged in Christe.

Lyttle children, I write vnto you, because your sinnes are forgiven you for his names sake. Iohn. 2. 12.

By whome we haue boldnesse and entraunce with confidence, by faith in him. Eph. 3. 12.

We know that we are of God, & the whole world lyeth in wickednes. But we knowe that the Sonne of God is come, & hath giuen vs a mind to know him, which is true : and wee are in him that is true, that is, in his Sonne Iesus Christ : this same is very God, and eternall lyfe. 1. Ioh. 5. 19, 20.

For

for Housholders.

For ye haue not receiued the spirit of bondage, to feare againe : but ye haue receiued the spirit of adoption, where by we crie, Abba, Father. Rom. 8. 15.

For I am perswaded, that neither death, nor lyfe, nor Angels, nor principalities, nor power, nor thinges present, nor thinges to come, nor height, nor depth, nor any other creature shal be able to seperate vs from the loue of God, which is in Christe Iesus our Lord. Rom. 8. 38. 39.

b

For if ye do forgive men their trespasses, your heauenly Father will also forgive you. But if ye do not forgive men their trespasses, no more will your Father forgive you your trespasses. Math. 6. 14. 15.

As surelie
as was for-
gine others,
so surelie are
we forgiven
at the hands
of God.

Be ye therefore mercifull, as your Father also is mercifull. Luk. 6. 36.

For there shall be iudgement mercilesse, to him that sheweth no mercy : and mercie reioyceth against iudgement. Iam. 2. 13.

c

If then thou bring thy gifte to the Altar,

thou must
be reconciled

A necessary Catechisme

ne one an
her, all de=
re of re=
enge let a
de.

Altar, and there remembrest that
thy Brother hath ought against thee:
leauē there thine offering befoze the
Altar, and goe thy way: first be re=
conciled to thy brother, and then come
and offer thy gift. Math. 5. 23. 24.

But I say vnto you, loue your eni=
mies, blesse them that curse you: do
good to them that hate you: and praye
for that that hurt you, and persecute
you. Math. 5. 44.

Dearelie beloued, auenge not your
selues: but giue place vnto wrath: for
it is wrytten, vengeance is mine, I
will repay, sayth the Lord. Rom. 12. 19.

Question.

*What wee praye for, in the sixt and last
petition?*

Answer.

What wee
praye for, in
this last pe=
tion.

In the sixt and last petition, we doe
praye God, that hee wyll not leade vs
into temptation, but deliuer vs: that
is, that he will not (a) bring vs fur=
ther into the battaile, with our spiri=
tuall enemies, then we by his holy spi=
rit, shall be able to preuaile, and ouer=
come.

Prooues

for Houſholders.

Prooues out of the word of God.

The God of peace ſhal treade Satan vnder your ſete ſhortly. Rom. 16. 20.

Notwithſtanding, the Lord aſſiſted me, and ſtrengthened me, that by me the preaching might be fully known, and that al the Gentiles ſhould heare, and I was deliuered out of the mouth of the Lion. And the Lord will deliuer me from euerie euill worke, and will preſerue me vnto his heauenlie kingdome. 2. Tim. 4. 17. 18.

Finally, my brethren, be ſtrong in the Lord, & in the power of his might. Put on the whole armour of God, that ye be able to ſtand againſt the assaults of the deuill. Eph. 6. 10. 11.

There hath no temptation taken you, but ſuch as appertayneth vnto man: and God is faithfull, which will not ſuffer you to be tempted, aboue that you be able, but will enen giue the iſſue with the temptation, that ye may be able to beare it. 1. Cor. 10. 13.

The Lord knoweth to deliuer the
P. iij. godly

The Lord
in temptati-
on will de-
liuer his.

A necessary Catechisme

godly out of temptation, & to reserve
the vniust vnto the day of iudgement
to be punished. 2. Pet. 2. 9.

Question.

And why is this added: For thine is
the kingdome, the power, and the
glory, for euer and euer?

Answer.

What the
meaning is
of the words
added at the
ende of the
Apostles
prayer.

Not only to kindle in our hearts, to
(a) desire the glorie of God, but also to
teach vs, that this prayer is grounded
vpon none other then on God onelie:
and that we should not thinke the (b)
kingdome of God to be weake, and
voide of force and might. Also, that he
(c) only is to be honoured, prayed, and
glorified, & that his power is infinite,
perpetuall, and euermlasting.

After this
example we
ought to be
as much de-
sirous, & de-
lighted to
aduaunce the
glory of god
in helping
forward of
his spiritual
house, which
is the buyl-
ding vp of
his Church.

Prooues out of the word of God.

a

Moreover, because I haue delight in
the house of my God, I haue of mine
owne golde and syluer, which I haue
giuen to the house of my God: beside,
all that I haue prepared for the house
of the Sanctuary, 1. Chro. 29. 3. &c.

for Housholders.

For of him, and through him, and for him, are all thinges : to him be glorie for ever. *Amen.* Rom. 11. 36.

b

The earth trembled at the presence of the Lord, at the presence of the God of Iacob. Psa. 114. 7.

c

Thou shalt feare the Lord thy God, and serue him, and shalt sweare by his name. Deut. 6. 13.

Thou art worthy, O Lord, to receiue glorie & honour, and power : for thou hast created all thinges, & for thy willes sake they are, and haue bene created. Apoc. 4. 11.

Worthy is the Lambe that was killed, to receyue power & riches, and wisdome, and strength, & honour, and glorie, and prayse. And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the Sea, and all that are in them, heard I, saying : praise, and honour, and glorie, & power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore. Apo. 5. 12. 13.

This sheweth the great force & power of God & of his kingdome, which cannot be weak, he being so strong.

God only is to be honoured, prayed, glorified, &c.

There

A necessary Catechisme

Wherefore David blessed the Lord, before all the congregation, and sayd: Blessed be thou, O Lord God of Israel our Father, for ever and ever. Thine, O Lord, is greatnes & power, and glory, and victorie, and prayse: for all that is in heauen and in earth, is thine, thine is the kindome, O Lord, & thou excellest as head ouer all. Both riches and honour, come of thee, and thou reignest ouer all, & in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all. Now therefore our God, we thanke thee, and prayse thy glorious name. 1. Chro. 29. 10, 11, 12, 13.

Question,

What meaneth this worde, Amen: which is added to the end of this prayer?

Answer.

What this word, Amen meaneth.

In this word, (a) Amen, is expressed the seruent desyre which we haue to obtayne those things which we aske of God, & our hope is confirmed, that those things which we aske are

granted

for Houſholders.

graunted vnto vs, by which our conſciences are pacified, and ſo we ende our prayers.

Prooues out of the word of God.

a

To him be gloꝛy and dominion, ſoꝛ euer and euer. *Amen.* 1. Pet. 5. 11. In theſe & ſuch lyke places, this word, *Ame*, expreſſeth our earneſt deſyre to haue our requeſts graunted, &c.

Saying, *Amen.* Prayſe and gloꝛie, and wiſdome, and thanks, & honour, and power, & might, be vnto our God ſoꝛ euermoꝛe. *Amen.* Apo. 17. 12.

Question.

Tell me now breefelie, the effect of all that thou haſt ſaide?

Answer.

By the ten cōmaundements, I ſee my myſerable eſtate, that I deſerue, death, damnation, & the curſe of God, which muſt needes be payde, becauſe God is iuſt: and whereas I my ſelfe am not able to paye it, the holy Ghoſt thꝛough the preaching of the Goſpell, woꝛketh in me faith, which aſſureth me, that the ſonne of God being made man ſoꝛ me, hath euen in my nature, ſuffered whatſoeuer my ſinnes deſerued,

A necessary Catechisme

ued, and hath made me with him the
childe of God, and heire of everlasting
lyfe. Wherof, least I should doubt or
waue: he hath appointed two Sa-
cramentes, as outward signes and to-
kens to be seene and felt of me: that
as surelie as I see my selfe made par-
taker of them outwardlie, so the holy
Ghost, inwardlie instructing me, I
should not doubt, but inwardlie to be
partaker of Christs himselfe, with all
his benefites, his ransome, righte-
ousnesse and holinesse to be mine, that
in him, and through him, I shall haue
lyfe everlasting. And thus being
bozne a newe into this liuely hope by
the holie Ghost: my wayes should
be directed and guided by the
same spirite, to walke in
holynesse and righte-
ousnesse all the
dayes of my
lyfe.

(So be it.)

¶ A Prayer containning
the summe and effect of
this Catechisme.

O Mercifull and beauenlie Father,
foz so much as at euerie lyght oc-
casson , I am dziven from thy holie
Lawes , to the vanities of this lyfe,
and vnto all sinne and wickednesse: I
beseech thee in mercie , set befoze mine
eyes alwayes the remembraunce of
thy iudgement seate, and my last end,
wherby I maye be daylie styrred vp
to consider, in what great daunger I
stande , through the horrible punish-
ment due to my sinnes : that daylie
groming vnder the burden of them :
I maye flee foz succour to thy well be-
loued sonne Iesus Chyriste , who hath
fullie payde , suffered , and ouercome
the punishment due to them , and
through the working of thy holie spi-
rite in me , I may be fullie assured in
my soule & conscience, that the curse,
condemnation and death, which these
my sinnes deserue, is fullie payde, suf-
fered,

vpon this Catechisme.

fered, and overcome in Chyſte, and
that his righteousneſſe, obedience,
and holynesse is mine, and whatſo-
ever he hath wrought for mans ſal-
uation, is wholie mine. Strengthen
this Faith in me (O Father) daylie
more and more, that I may inward-
lie, ſeele comfort and conſolation in
this: that I ſeele thy holie Spirit
beare recorde vnto my Spirit, that
I am thy Chylde, grafted into the bo-
dy of thy Sonne, and made with
him fellowe heyre of thy everlaſting
kingdome. So worke in me by the
holie Spirit, that daylie more and
more, I maye ſeele ſinne die in me,
that I doe not deelyght therein, but
daylie maye grone vnder the burden
thereof: bitterlie hate, deſeſt, and lothe
ſinne, ſet my ſelfe, and all the powers
of my Soule and body, againſt ſinne,
and haue all my full deelyght, ioye,
comfort, and pleaſure in thoſe thinges
which be agreeable to thy will. That
I may walke as becometh thy chyl-
dren of lyyght, looking ſtill for that
god

A Prayer

good tyme, when it shall please thee
to call mee to thine everlasting king-
dome, and ioye eternall. This in
mercie graunt vnto mee, for Je-
sus Christes sake, my one
lie Lorde and Sau-
our. Amen.

(.◌.)

Imprinted at London by
John Charlewood, dwelling in
Barbican, at the signe of the
halfe Eagle and Key.

